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WAYMARKS IN THE WILDERNESS.

JANUARY, 1857.

THE DAWNING LIGHT OF PROPHECY.

BY JAMES INGLIS.

What is prophecy? Generally, it is a declaration of something that is in the future, as history is a record of what is past. A man of observation and experience may, from present appearances, conjecture the probability of future events, with more or less correctness, according to his sagacity and his acquaintance with the circumstances which may influence the event; and such conjectures, in a loose way of speaking, we style predictions; but, strictly speaking, prophecy can come only from God, who knows the end from the beginning, and calls things that be not as though they were. God has not bestowed the gift of foreknowledge upon any of His creatures, for it would be inconsistent with the maintenance of His supremacy and their dependence. To profess such an endowment, or idly to pry into the mystery of the future, is impious, as it would be to profess omnipotence, or to tamper with any of the prerogatives of God.

If God is ever pleased to unveil the secrets of His omniscience, the revelation must have an extraordinary occasion.

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and the most exalted objects, and it must be a solemn thing to receive and handle it. To holy beings, so far as we can discern, the knowledge of existing relations, the fulfillment of them, and the satisfaction of present joy, would leave no occasion for prophecy. Neither the pressure of sorrow nor the fear of coming evil would need it, to kindle or sustain hope, which is the succor of the wretched. So, though God condescended to commune with man in Eden, we do not learn that Omniscience ever raised the veil of the future to his view. The light of Eden would have been extinguished by the darkness of coming woe. But when man sinned, the more clearly existing relations were discerned, the more complete was his misery and despair. The past was a vain regret; the present was guilt and condemnation; the future was an awful foreboding. It was then that Divine Grace unveiled the secret of Omniscience. A flood of heavenly light broke in upon the darkness of despair, and, striking the tear-drops of mortal grief, straightway the rainbow of hope spanned the valley of the shadow of death. This was prophecy — the germ of all prophecy — which is not designed to gratify idle curiosity concerning the issues of a mortal existence, but which contains a discovery of God's gracious purpose to save man by His Son in His everlasting kingdom. Prophecy, it will at once be perceived, was essential to religion among fallen beings. All their hopes must flow from it. All their confidence in God must flow from the promises of God; that is, from the sure word of prophecy, which, through all the long night, shines a star of hope and guidance, to which surely we do well that we take heed.

Prophecy is God's revelation of a Saviour and a salvation to man, and exhibits to us so much of the great plan as Divine Wisdom sees to be necessary for our comfort, or profitable for our sanctification. It has been made at such times and by such degrees as were best adapted to secure these gracious ends. At no time has there been more or less light than was useful for that time. The general purpose was first revealed, and then a variety of details were made known as men needed or could bear. Sometimes the view of it was

varied, to suit their character or circumstances; but, whether partially or more completely discovered — whether in the general or in detail — and whatever aspect of it was presented — the word of prophecy, from Genesis to Revelations, is one consistent whole, revealing one purpose; and what God has spoken at sundry times and in diverse manners by the prophets, and in these last times by His Son, contains the sum of all we can know of the scheme of human salvation.

When God at any time has made a new or additional revelation, He has not blotted out the previous revelations, and made the new independent and complete in itself. On the contrary, at each successive stage, an acquaintance with what preceded it is taken for granted, and all the stages sustain, corroborate, and illustrate one another. If, therefore, we would know all that can be known, and that is profitable to us, of the Divine purpose, our inquiries must extend over the whole field of Scripture. The New Testament, for example, amplifies, verifies, and illustrates the Old; but it also everywhere refers to the Old, and presupposes an acquaintance with it, so that the one cannot be advantageously studied without the other. In this way, amongst others, Scripture is its own interpreter.

And what do we find in these scriptures of the Old and New Testaments? Have we there the whole amount of instruction which God has vouchsafed to man in every age? Evidently not. Revelation, as it is now completed in the Bible, is a gradual unfolding of a great plan. At any period of it, there were instructions necessary only to that era, and which were unnecessary to the accumulative light of subsequent ages, and are not recorded. Thus, we have traces of intelligence in the antedeluvian era, the sources of which are not in the record. And so the Evangelical narratives do not contain a record of all the acts and words of our Lord, of which John says: "If they should be written every one, I suppose that even the world itself could not contain the books that should be written." We know of the existence of many prophets in different ages, of whose inspired instructions to the men of their day not a single relic has been handed down to

us. This will show the importance of studying the prophetic Word as a whole; for if some acquaintance with previous revelations is taken for granted in later revelations, we must often look back for light; and if instruction peculiar to one age is not recorded when advancing light has rendered it unnecessary, then, in the study of the earlier stages, we must often look forward for light. For instance, the first intimation of Mercy to man, "He shall bruise thy head, and thou shalt bruise his heel," addressed to the Serpent, is unintelligible to us, unless we seek the light of subsequent prophecy; and the prediction in Rev. 20, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent which is the Devil and Satan, and bound him a thousand years," loses all its significance, unless we view it in connection with that first prophecy. The correspondence between the intimation which marks the commencement of the long controversy and the prophetic record of the event which shall terminate it, very strikingly illustrates the connection and harmony of the whole body of prophecy, from Genesis to the Apocalypse.

The record of prophecy preserved in the Bible not only shows the progressive development of the plan, with accumulating details, in succeeding ages, but, in connection with the record of sacred history, it serves the important end of showing us that the faith and hope of all ages have been the same, and that the people of God are *one:* and thus we are prepared for the union of love and joy in the fulfillment of the promises, by which our hopes as well as theirs have been sustained; when many shall come from the East and from the West, and sit down with Abraham, Isaac, and Jacob, in the kingdom of our Father.

Parallel with the record of prophecy, runs a historical record of its fulfillment up to the point when the light of the Gospel of Christ is shed over the world. There was a time when all that was known of God's gracious purpose was matter of prediction merely; but now an important part of it has become matter of history; and the transference of events

from the one record to the other is continually advancing. It is easy to see the advantage of having these records side by side. The fulfillment of any part of prophecy, besides being important in itself, gives the most confident assurance of the completion of the purpose. Thus, if we have at first a prediction of glory as the result of suffering, the accomplishment of the predicted suffering is the surest pledge of the coming glory.

But here it may be proper to remark, that every particular of the fulfillment of prophecy, up to the point where inspired history stops, is not recorded in Scripture. We may trace many additional particulars in profane history. All, however, is recorded which bears upon the great design in which all ages are interested, as the matter of a common faith. The great burden of prophecy is the coming of a Divine Saviour to suffer and conquer for man, and then to share the fruits of His conquest with His people. Now the first part is accomplished, and stands to us the pledge of all the rest. The accomplishment of that first part introduces a new dispensation of grace, in which the faith of a Saviour who has come and suffered takes the place of the hope of a Saviour coming to suffer. The fact that He has come is fully testified in Scripture. All that God promised in this respect He has made good by sending His Son for our redemption. All the prophetic descriptions of the coming Saviour are answered in Jesus the Christ. He is the person foretold, and His predicted work is so far accomplished.

The nature of the predictions rendered a connected history, from Adam to Christ, necessary to the proof of their fulfillment. The Conqueror was to be the seed of the woman, and it was necessary to trace the line of His descent from Eve. He was to be the seed of Abraham and of David, and it was necessary to trace His genealogy from the father of the faithful, in the line of the sweet singer of Israel. The record of His descent, brief though it be, shows us how the universal course of events is directed, and how all events conspire to the accomplishment of God's purpose. The history of man is but the fulfillment of prophecy; and the record

of history throws a flood of light upon the Divine character and purpose, while the past fulfillment of prophecy furnishes us with a key to the prophecies that are yet to be fulfilled. The first view of the great scheme is dim and distant. It has been appropriately likened to the distant view of a vast mountain range to the traveler. In the purple haze that envelopes it, it seems a solid rampart, raising its ragged outline to the sky. But as he approaches it, distinct eminences begin to stand out from the seemingly smooth surface of the barrier; still new and bolder features are distinguished; the valleys deepen; the single mountain becomes a wide-spread range of hills, into which, at length, he enters, and, after having climbed many a succeeding height, and threaded the devious path of many a valley and ravine, he finds himself still surrounded by the majestic hills, and the mountain summit is yet far away in the blue distance. This is our position amid the sublime and heavenly grandeur of the revealed purpose of God, advancing to its consummation.

We purpose, in dependence on Gracious aid, to lay before our readers, in a series of articles, a view of the general scope of prophecy, in the hope of persuading them to undertake for themselves the charming and profitable study. With this view, we shall select important points in the great chain, to illustrate the characteristics of its successive periods. In treating these leading predictions, we shall point out the circumstances in which they were delivered; endeavor to ascertain what the Spirit of God therein signified, and how they were understood by those to whom they were delivered; and endeavor to ascertain how far they have been fulfilled, and what, in as far as they are unfulfilled, they hold out to our hope. With this view, we devote the remainder of this article to the first prophecy — the germ of all the rest — a mere bud, indeed, but when its leaves are fully expanded, it will be seen to have involved the discomfiture of hell, the salvation of the Church, the renovation of the earth, and, above all, the glory of the Redeemer. For the accomplishment of this prophecy, creation groans, the hope of six thousand years has waited, and the Mediator sits expecting at the right hand of God.

The Earth! With what feelings do we turn back from its present desolation, which can not altogether hide its beauty, to its primal bloom, as it came from the hands of its Maker! Perhaps in its desolation it has been endeared to us as the scene of mortal conflict and grief, and we long to know what it was before the desolation came. Divine Wisdom has seen it to be better and happier for us to look forward to what it will be; and so our curiosity about the past is not encouraged. "And God saw every thing that he had made, and behold it was very good," is the brief testimonial of departed beauty and blessedness. But the earth has its highest interest as the scene of man's redemption, where the Son of God lived, loved, and suffered, and where He will at last reign. And are we to suppose that He who made it had no view to this highest manifestation of His glory, in the day when He spoke it into being? Nay, we know that He had this expressly in view. When He laid the foundation of the world, He was preparing a home for the blessed. What a sublime tenderness even does it infuse into the brief narrative of those six days of creative wonders, when we trace the Word who was with God, and who has been made flesh, as the Maker of all, and reflect, that in His work of creation, He had redemption in view, with all its suffering and all its glory!

But we must not linger here. "The heavens and the earth were finished, and all the host of them." Last of all, man was created, whose rational and holy nature gave significance to all the rest; for what would so much beauty, power, and goodness have meant, without an intelligent eye to look on it, and a loving heart to kindle into rapture at the view? The account of man's original being is noble and dignified in the highest degree. "And God said, let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth." What a king, and what a dominion! The similitude of God was not so much in the high attribute of reason to sway an inferior creation, as in the

higher attributes of spiritual knowledge, of righteousness, holiness, and love ; in which also the redeemed are renewed, after the image of Him that created him. And if we may at all judge of the first Adam by the Second, of whom he was a type, how great and good was man, the last and noblest of creatures — Adam, the son of God !

He was endowed with the dominion of the earth. It was created for him ; he was made to be its lord. With words of Divine blessing, he was presented with the sceptre of a kingdom, prepared for him by Divine wisdom and love. God also provided and appointed the seat of his empire : "The Lord God planted a garden eastward in Eden" — a fitting metropolis for an empire of love and peace. We may not speculate on its regal splendor and heavenly delights ; but, alas that it is lost! — nay, better that it shall be more than restored ! Man was king, but not independent of Him who bestowed the crown ; and it was fitting that, with all the bounty of God's love, there should still be some assertion of His supremacy and a token of man's fealty, which was found in a prohibition of the fruit of the tree that stood in the midst of the garden. God said : "Thou shalt not eat of it ; for in the day thou eatest thereof, thou shalt surely die." Man's loyalty was assailed by an enemy of God ; man's pride and ambition were flattered ; and then the love of God was suspected, His supremacy questioned, and straightway the bonds of allegiance were dissolved. He ate of the fruit of the tree whereof God commanded him that he should not eat. A trifling act, it may be urged ; but so much the more easy was the test of loyalty, and so much the more inexcusable the guilt. A trifling act! but not trifling the sin, for it had an awful purpose, and was done in the face of awful consequences. Was the sin light, when one so exalted in favor, so loaded with love and honor, renounced allegiance to God, broke through all restraints of law and love, set God's authority at naught, defied the consequences of transgression — nay, listened to the impious suggestion, "Ye shall be as gods" — His rivals — perhaps His superiors ?

From so great a height, man fell into such a gulf of guilt.

The once noble and holy one shrank away guilty and abashed, seeking, in all that beautiful world that had been given to him as a dominion, only some dark nook to hide his shame. God came down. How had his presence once been welcomed! but, now, for what could He come but judgment and doom? The guilty vainly tried to hide: there was an eye they could not escape, a voice they could not resist — such a voice as shall again be heard through the hiding-places of guilt, and myriads of rebels shall obey, as our first parents then obeyed. Our limits do not permit us to discuss the terms in which the eventful narrative of the meeting of God and guilty man is couched; but, taking the terms in their plain import, we have God, Adam and Eve, and the Tempter, as parties in the interview.

As the case stood between God and man, the issue seemed plain. Man was guilty; God was holy, just, and true; and what was to be anticipated but the terror of condemnation? But, everlasting praise to His name! here, in the midst of deserved wrath, began a new manifestation of the Divine perfections — the most glorious of all. His wisdom, power, holiness, justice, goodness, and truth had been adored by all His holy creatures; but now began the revelation of His grace, which could find occasion and exercise only in a world of sin and misery. The righteous God must indeed speak His sore displeasure against sin; but yet what words of pity and love did He speak to the sinner! First of all, the weight of condemnation fell upon the Enemy, whose malignity had gained a brief triumph in man's fall. In the assertion of His supremacy — untouched, though foully assailed — and in the utterance of His blasting curse on the Destroyer, He mingles an assurance of coming deliverance to man. The intimation of mercy to man was made first to man's destroyer, and was made before He addressed to man the sentence of mortal woe. He awakened hope to sustain the load of sorrow, and kindly tempered the voice of judgment—else man had perished at His rebuke.

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above

every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise her heel."

In accordance with our intimated method, we inquire, in the light of Scripture, what is the true import of these memorable words? First of all, we must ascertain who and what is the tempter, styled the Serpent, on whom the curse was pronounced, and whose final overthrow was predicted? Throughout the Scriptures we have traces of a malignant being — the Devil, the Evil One, Satan, Beelzebub, the prince and the god of this world. We learn that he was one of those exalted intelligences, the angels, who kept not their first estate. Our Lord says, "He abode not in the truth." He is the chief of those who fell, as we read of "the devil and his angels." His present condition is represented as one of hopeless perdition, but yet of restless activity in evil. He is represented as malignant and wicked, the father of sin, the unrelenting enemy of God and man. He is every where pointed out as the source of sin and misery in this world. That he is the tempter and deceiver who is here judged and condemned, is made certain from the connection of his other names with that which he bears in this narrative, in the record of the consummation of this very sentence, Rev. xii. 9. "And the great serpent was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world." It was in this act he showed himself a murderer from the beginning, a liar, and the father of it; and on account of his agency in man's fall, it is said, "He that committeth sin is of the Devil, for the Devil sinneth from the beginning."

The actual tempter was the Devil, who, for the accomplishment of his design, appeared to the woman in the guise of a serpent — a fact which has in some way or other impressed itself on the religious traditions of all nations. The serpent occupies a conspicuous place, not only in the fables of ancient nations, but in existing pagan superstitions, both in the Old World and in the New. It was fitting that even the

outward symbol of deception should bear the mark of degradation in a loathed and crawling existence; but the true import of the curse respects the degradation and final destruction of the deceiver himself. This destruction is to be accomplished by "the seed of the woman." The expression is very peculiar, and the more so in view of the invariable usage of Scripture and the East, where lineage is always traced in the male line. Yet it is not "the seed of Adam," but "the seed of the woman." The term, "the seed," is the same employed in the promise to Abraham, which an apostle shows referred to one particular descendant. The peculiarity of the expression is repeated in a prophecy of Isaiah: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel"—a prophecy which had its amazing fulfillment when "Mary brought forth her first-born, and wrapped him in swaddling clothes, and laid him in a manger."

The passage, then, intimates a conflict in which a promised seed of the woman is to suffer, but is finally to conquer and crush Satan under his feet. The destruction of the destroyer implies the emancipation of mankind from his thraldom, the removal of their guilt, the obliteration of the curse, and the restitution of all things. And so the great work of Him who is at once the Son of God and the Son of Man is constantly described: "For this purpose the Son of God was manifested, that He might destroy the works of the Devil." So He represents His conflict: "The prince of this world cometh, and hath nothing in me." And He is described as taking our nature, "that He might destroy death and him that had the power of death, that is the Devil." So the deliverance of believers is said to be from the power of Satan, and their victory is over the Evil One.

There is also a seed of the serpent spoken of, and then hostility to the seed of the woman is predicted. In the New Testament, this is explained as describing an impenitent world. "Ye are of your father the Devil," said the Lord, to His enemies; "and the lusts of your father ye will do." John says: "He that committeth sin is of the Devil." The

enmity of the serpent's seed, then, describes the malignant opposition of the world to the Church, which has been manifested from the day that Cain slew his brother Abel, and which to-day is gathering its forces for a last onset in which it shall be broken to shivers. The victory of Christ and His people is secure: "God will bruise Satan under your feet shortly." Every trace of his malignity shall at last be obliterated. "The Devil that deceived them shall be cast into the lake of fire and brimstone," and all who are of the Devil shall be cast "into the fire prepared for the Devil and his angels." The groaning creation shall then share the glorious liberty of the sons of God, the sceptre shall be restored to man, all things shall be put under His feet, and His people shall be welcomed to the kingdom prepared for them from the foundation of the world.

If, in the light of subsequent revelations, we have correctly interpreted this germ of prophecy, the inquiry still remains, did those who listened to it understand it in its full and gracious import? One thing it is proper here to remark: while we speak of the dawning light of revelation, as the record of it now appears to us, we are not by any means to conclude that, as to actual light and knowledge of Divine things, those who lived in the first ages of the world were in darkness, as compared with ourselves. Fallen as our first parents were, we cannot suppose that the lessons of Eden were at once obliterated. The truth probably is, that what appears to us as a dim revelation, is so on account of the greater distance from which we view it; and that clearer and more impressive lessons became necessary as men who did not like to retain God in their knowledge, wandered farther and farther away into the regions of darkness and sin. But, to return to the inquiry: how did our first parents understand the first prediction of coming deliverance? We answer, that doubtless the purpose of God has been illustrated by subsequent revelations and subsequent events, and most evidently we who have received "the things which are now reported to us, with the Holy Ghost sent down from above," view the whole field of antecedent prophecy from a lofty vantage ground. Yet, even to

our first parents, the prediction conveyed a certain and comforting assurance of salvation. That it made the deepest impression on their minds, is evident from the hold it has retained on the religious feelings of mankind. It appears, in some form, in every mythology — in such fables, for example, as the infant Hercules strangling the serpent. We have in our possession a sacred picture which was purchased from a Bramin in the presidency of Madras, which represents Vishnu, in one of his incarnations, wrestling with an enormous serpent, and in the act of crushing its head with his heel. The Oriental myth has been appropriated by the Romish church, and appears in the story of St. George and the dragon, and may be traced in the legends of many lands. The impression made upon our progenitors has survived all the degradation and corruption of succeeding ages, though it has not escaped corruption. For themselves, they now knew that their fall was the victory of the enemy of God; and in the serpent's sentence they saw that, however he had prevailed against them, he had gained no victory over their Maker. God's supremacy was intact — "The deceived and the deceiver are His." Then, what hopes it must have inspired to learn that the enemy's victory over them was not complete — that God would enable man to contest Satan's empire, and, not only that he would be crushed at last, but that his destruction would be effected by the victorious seed of the woman! Naturally, they would expect to recover, in his destruction, what they had lost by his success — righteousness, life, happiness — nay, the crown and the kingdom; otherwise, the victory over him would be incomplete. The work of the Devil cannot be destroyed unless there is a restitution of all things.

Whatever they understood by this intimation of Satan's destruction by the seed of the woman, at the time of its utterance, it is certain that, from the earliest times, men were not ignorant of the coming deliverance. It was intimated that the deliverer should suffer in effecting it — "Thou shalt bruise his heel;" and sacrifice seems to have been divinely instituted to commemorate this distinguishing feature of the promise, as an emblem or type of suffering for sin — a typical expres-

sion of the great truth of redemption, "Without shedding of blood, there is no remission." We accordingly find Adam and Eve soon after clothed with skins of animals, probably slain in sacrifice; for we know that they were not slain for food. After this prediction, Adam called his wife *Eve*, as expressive of his confidence in the promise of life, through her seed. They taught the blessed truth to their children; and we find one of their sons a believer, and another a child of the Devil; for "by faith, Abel offered a more excellent sacrifice than Cain." The difference in their sacrifices was, that Cain, rejecting the promise of a suffering but triumphant Redeemer, offered of the fruits of the ground, in professed acknowledgment of God's providential goodness; but he refused to acknowledge his sin, and his faith in a sacrifice for sin. Abel, believing the promise, offered a sacrifice from the flock, and God graciously accepted it as the expression of his faith.

The true nature of Cain's offence is seen in God's rebuke, "If thou doest well, shalt thou not be accepted?" In other words, "If you were without sin, then indeed you would be accepted without a sacrifice for sin." "And if thou doest not well, then sin lieth at the door;" that is, "Since you cannot claim that you are without sin, a sin-offering is at hand by which you may obtain forgiveness." He had no excuse; he was wilfully and proudly rejecting the provisions of Divine mercy. Abel's faith not only embraced the truth of a Saviour coming to be the propitiation of sin, but he laid hold upon the hope of sharing the Redeemer's triumph in the restitution of all things; for he is enumerated among those of whom it is said, "these all died in faith, not having received the promise; God having reserved some better things for us, that they, without us, should not be made perfect."

Our limits will not permit us to investigate the sources of information enjoyed by the antedeluvians in the revealed presence of Jehovah, to which they were admitted, and in the voice of prophecy, some traces of which have been handed down to us; nor to inquire into the acquaintance with the plan of salvation which they actually possessed. Enough has probably been said to show that believers then cherished the

faith and hope that have sustained all generations of God's people—*faith* in a Saviour suffering for sin, *hope* of a Saviour coming in glory at the restitution of all things, which God hath spoken by the mouth of all His holy prophets, since the world began. Though so little has been recorded, the voice of prophecy was not silent during the antediluvian period, as we learn incidentally from the Epistle of Jude. "Enoch, the seventh from Adam," prophesied of the things for which we now look. "Behold, the Lord cometh, with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against Him."

The predicted Saviour—one remarkably answering the description of the seed of the woman—has appeared. Satan has bruised His heel, as the Man of Sorrows, and acquainted with grief. "Through death He hath destroyed him that hath the power of death, that is the Devil." The conquest is not yet finally manifested. "We see not yet all things put under Him; but we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor." Meanwhile, the seed of the serpent maintains its enmity with the seed of the woman, nor will that enmity be abated until Satan is bruised under our feet. The prophecy leaves us to anticipate conflict and suffering. "We wrestle not with flesh and blood, but against principalities and powers, against spiritual wickedness in high places." But it leaves us also in confident hope of a speedy and everlasting triumph. The prince of this world is already judged, and very soon he shall be stripped of his usurpation; the dominion shall be reclaimed; man shall again be crowned; the new earth shall outstrip all the glories of the former, as the renewed man shall excel the first Adam; a happier Eden than that which was lost shall be regained; and, in the higher glories of the restoration, God shall have nobler praise.

LARES AND PENATES,

THE DISINTERRED GODS OF TARSUS.

BY JAMES INGLIS.

Without attempting to analyze the sentiments of pleasure and interest with which we regard classical ground, the birth-place and sepulchre of the great and good, the retreats which inspired the genius of our favorite authors, and the scenes which have been dignified by the achievements of heroic virtue, or hallowed by the sufferings of heroic faith, we know that they are universal and irresistible. "That man is not to be envied," says Dr. Johnson, in a passage which has become trite from frequent quotation, "whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona." On this account, it is surprising that so little is popularly known of Tarsus, the birth-place of the Apostle of the Gentiles, than which, we might suppose, few spots beyond the bounds of Palestine would draw more largely on the curiosity of Christians. We will take it for granted that we are performing a grateful service to our readers when we lay before them some accounts of that city and its antiquities, as these have been illustrated by modern research and discovery.

Cilicia, of which Tarsus was the metropolis, is a plain of great beauty and fertility, stretching by the sea shore along the foot of the mountain range of Taurus, in length about one hundred and twenty miles. Mr. Howson, in *The Life and Epistles of St. Paul*, says:

"It was naturally the high road both of trading caravans and military expeditions. Through this country Cyrus marched to depose his brother from the Persian throne. It was here that the decisive victory was

obtained by Alexander over Darius. This plain has since seen hosts of the western Crusaders, and in our day has often been the field of operations of hostile Mahommedan armies, Turkish and Egyptian. The Greek kings of Egypt endeavored long ago to tear it from the kings of Syria: The Romans left it at first in the possession of Antiochus, but the line of Mount Taurus could not permanently arrest them, and the letters of Cicero are among the earliest monuments of Roman Cilicia."

This is but a meagre representation of the historical interest of a region where the fate of the world has been thrice decided in battle, where Cleopatra vanquished Antony by her blandishments, and where at least ten crowned heads have found death and a grave; among these, Trajan, Constantius, and Julian the Aposta

This once prosperous, populous, and powerful country is now fallen and degraded under the feeble government of the Turks. Cities that once boasted 30,000 inhabitants are reduced to miserable villages with 200, others are leveled with the ground, and the site of others can scarcely be pointed out. Near the western extremity of the plain, near the foot of Mount Taurus, and about twelve miles from the sea, stands Tarsus, now a decayed city of 30,000 inhabitants. It is situated on the River Cydnus, which rises in a neighboring mountain, and is fed by the dissolving snows. It will be remembered that Alexander the Great nearly sacrificed his life by imprudently bathing in the chilly stream; on which occasion he magnanimously displayed his confidence in the physician who had been secretly accused of having taken a bribe from Darius to poison him. The buildings of modern Tarsus are mean. Its commerce is ruined by the malaria, which renders it almost uninhabitable during a part of the year. This malaria exhales from a stagnant lake or marsh, which lies between the city and the mouth of the river, occupying the spacious basin of the ancient harbor; the connection with the sea being cut off by the accumulation of sand. The inhabitants, for the most part, spend the summer in the mountains, and the merchants are chiefly strangers; so that no one thinks of improvements, or of expending money upon buildings. The few noble monuments of ancient prosperity that remain

only give an air of deeper sadness to the present desolation.

The origin of the ancient city is lost in dim tradition. It has been supposed to have been founded by the sons of Tarshish, the grandson of Noah; though it is impossible to determine the locality of Tarshish, or, rather, of the several places of that name spoken of in Scripture. Cilicia fell into the hands of the Medes on the dismemberment of the Assyrian empire. Daniel flourished at that time, and there is a tradition that he was buried at Tarsus. Whatever its origin, it had attained distinction as early as authentic history furnishes any reliable data. It continued to increase in splendor and importance up to the period of the Roman conquest, and was recognized as the metropolis, not of Cilicia only, but of Asia Minor. Tarsus was indeed "no mean city," but its greatest glory was its schools of learning.

Strabo says that the inhabitants of Tarsus had distinguished themselves so much by their application to philosophy and literature, that

"This city, in that point, surpassed Athens, Alexandria, or any other towns where schools and colleges were to be met with, directed by philosophers and learned men. The only difference is, that in Tarsus those who apply themselves to literature are all Tarsiots, and that it is visited by few strangers. Even those born there do not remain, but leave it to go and perfect themselves elsewhere, and remain voluntarily in exile, except a small number, who return to their country. It is very different in these other towns: many strangers go there to study and take up their residence, while few of the native inhabitants seek the advantage of their own schools, as they receive many strangers in their schools, and send many of their own youth to other towns. Tarsus possesses schools for every kind of instruction. It is, furthermore, populous and powerful, and must be regarded as a capital."

An account of the illustrious men which the city has produced follows this account of its schools, which he thus concludes: "It is particularly in Rome that we may procure information regarding the great number of men of letters produced by Tarsus, for it is full of learned men from that city, as well as from Alexandria." While we advance these

proofs of the commercial importance and literary eminence of Tarsus, it will be understood that we are not claiming that Paul was trained in the learning and philosophy of its schools. On the contrary, it is probable that he was carefully shielded from their contamination; and his removal to Jerusalem at an early age renders it certain that he could have made no great progress in literature. But we state prominently its literary eminence, to contrast it with the gross superstition that co-existed with it; and we now place before our readers some illustrations of this, furnished by Mr. Barker, in his account of the remains which he has recently disentombed from among the ruins of the ancient city.

Against the ancient walls of Tarsus an immense pile of rubbish had accumulated. The wall, in one place, had been gradually removed by the present citizens for the building materials which it contains, and one side of the mound which leaned against it was exposed. An examination of this mound, which was the accumulated rubbish of ages, brought to light an immense number of statues, or fragments of statues, lamps, altars, and miscellaneous objects, which Mr. Barker has carefully collected and subjected to the examination of artists, antiquarians, and scholars. These fragments have been executed in terra-cotta; that is, cast in a paste made of fine potter's clay; and if we may judge from the illustrations in Mr. Barker's book, indicate a high cultivation of art at the time of their execution. These remains are not of the size or character of statues erected in the temples, or of utensils employed in public worship. They are miniature copies of such objects, designed to adorn private dwellings, and to be used in household worship. Mr. Barker styles them *Lares* and *Penates*.

The *Penates*, so called, it is said, from a Latin word signifying the innermost recesses of a dwelling, where they were worshipped, were household gods, who were believed to preside over family fortunes. Every family worshipped one or more of them, and held their images peculiarly sacred. The *Lares* more nearly answered to the Popish idea of guardian angels and tutelary saints, and were supposed to exercise

a protecting influence over the affairs of every man's house.

Of these curious remains, it is impossible to give a correct impression without the aid of pictorial illustrations. Regarding their general character, Mr. Birch remarks:

"In style of art, many are of exquisite taste and feeling — some of the most charming fragments of terra-cotta which I have seen. These objects were found in the midst of an ancient mound or rubbish heap — one of the *monti testacei*, as they are called at Rome — which leaned against the old city wall; the stones of which having been carried away by the modern inhabitants, exposed a section of the hill, in the centre of which were the terra-cottas. The whole collection had been anciently thrown away as rubbish, all the figures being found not only broken, but incomplete, while proof exists of the former use of the utensils, such as lamps and vases."

Regarding their character as works of art, Mr. Abingdon, an accomplished artist, remarks:

"Reviewing the whole collection, there is a strange incongruity of high artistic taste and bad workmanship, such as we find in the plaster images of the Italians, which are moulded from good originals, but by men of very inferior skill. The trade of figure-making was chiefly in the hands of the Grecks, and the magistrates permitted them to take casts of the statues of the gods, which were public property, in order to promote domestic religion, by giving a plentiful supply of copies."

It will be understood that the remains before us are the ordinary copies which were offered every day for sale to the inhabitants of Tarsus, and with which their taste or superstition furnished their private residences. And then it may be asked, What were the gods whose images they honored in their homes, and whose characters they set before their families as objects of worship and imitation? With all that is known of the impure character of the ancient mythology, it might be expected that their household deities would be selected with some regard to the influence that would necessarily be exerted by the family worship on its morals. But, alas! the popular sense of virtue and propriety could not rise above the character of the popular deities; and, so far

as Mr. Barker's discoveries go, those of the gods whose fabulous histories are most corrupt were the greatest favorites; and images were set up for worship before their wives and daughters which could not now be exposed for sale in this country.

The population of Tarsus was of a very mixed kind. The ancient history of the city, and all the changes through which it had passed, left some traces upon its social character. All ages and nations made a mark there. Its commerce and its schools of learning attracted a vast concourse of people from every part of the civilized world; and these various peoples and kindreds gave a tone not only to its social but also to its religious life. The history of the place might be read in its mongrel mythology. Mr. Barker, after describing several figures in his collection, says:

"A proof of the promiscuous worship of the people of Tarsus, and a picture of their superstition, before the establishment of Christianity, is afforded by the accompanying list of some of the figures found. It will be seen how comprehensive their religious faith must have been. Here we have Apollo, Isis, Venus, Jupiter, Serapis, Mercury, Diana, Juno, Pallas, Pluto, Eros, Fortune, Hercules, Adonis, Atys, Bacchus, Pan, Horus, Apis, Anubis, Typhon, Iris, Esculapius, Phre, and a multitude of deified men, women, and children, to whom it is impossible to assign names."

We copy this list, not so much to show the number and variety of their household gods, but to illustrate the plastic and accommodating spirit of their religion. True religion holds on its own undeviating course, maintaining eternal and immutable truth, offering no compromise with error, and amalgamating with no earthly or human corruption. False religion easily coalesces with every form of falsehood, and is intolerant only of truth. When the votaries of the gods of Egypt, Greece, and Rome met on common ground, there was no conflict; but only so many additional objects of worship found a place in the sacred calender of each, and the priests greedily adopted every thing which promised to fascinate the people and bring traffic to the temple. Gibbon, while he

endeavors to set the fact in a light of false attractiveness, thus describes the peculiarity to which we refer:

"The thin texture of the pagan mythology was interwoven with various, but not discordant, materials. The deities of a thousand groves and a thousand streams possessed in peace their local and respective influence; nor could the Roman, who deprecated the wrath of Tiber, deride the Egyptian, who presented his offering to the beneficent genius of the Nile. The Greek, the Roman, and the barbarian, as they met before their respective altars, easily persuaded themselves that, under various names, and with various ceremonies, they adored the same deities."

This facility of amalgamation receives its most striking illustration in the collection before us, while the indiscriminate ruin in which these monuments of superstition and falsehood lie, represents the genius of Christianity, which makes no terms with falsehood, and will not rest satisfied till the works of the devil are destroyed, and the nations, disenthralled, cast their idols to the moles and to the bats. If Christianity would have accepted a niche in the Pantheon for its founder, Christians need not have confessed the truth at the stake; but when it would not buy peace at the expense of truth, the world offered it no alternative but the sword. It was in this sense our Lord declared, "I am not come to send peace on earth, but a sword."

Among the figures are many in which affection, struggling against despair in the hour of bereavement, has endeavored to cheat itself by arraying the image of the departed in the symbols of Deity. Mr. Barker describes a number of "deified little ones," some of them with radiated heads, and mounted upon dolphins; for example, we have "a fragment representing a child with wings, and in close drapery; the hair of the head is knotted on the top." There is connected with it an ornamental ring, apparently to hang it by. "It is possibly a memorial," says Mr. Abingdon, "of a deceased and deified child."

One class of heads opens up a vein of very curious inquiry. A drawing is given by Mr. Barker of the figure of a monstrous head in a conical cap, on which Mr. Abingdon

remarks: "This is the most extraordinary thing in the collection. On the first view, I was struck with the identity of its strange profile with the figures sculptured upon the monuments and edifices of an extinct people in Central America. Many of Stephens' engravings represent the same faces exactly." Sketches of the sculptures in Central America, taken from Stephens' plates, when placed side by side with Mr. Barker's drawing of the monstrous head, exhibit not merely a general resemblance, but one of them might be taken for a portrait of the same individual, at a different stage of life. Now, the question arises, What connection can exist between the idolatry of Tarsus and the monuments of Central America? None of our readers who are familiar with the general course of history are ignorant of the spacious highlands between China, Siberia, and the Caspian Sea — the ancient seats of the Huns and Tartars — whence the tide of emigration and war has again and again poured out over the world; and they will have little difficulty in accounting for the presence of a head of that race in a collection at Tarsus. But it is also ascertained, that in one of their great emigrations, some bodies of the Mongul, Kalmuck, and other Tartar tribes, crossed to America. Mr. Abingdon suggests to Mr. Barker: "Hitherto, the sculptures of Central America have only been wondered at, but not explained. Does not this head of yours identify them with the Huns, and thereby let light in upon a dark mystery?" But, how singular, if we are to go to a rubbish mound at Tarsus to find a key to the sculptures of Central America; and if there, also, we are to find a clue to the history of our aboriginal tribes! That it should be even possible, furnishes a striking proof of what we have said regarding the history of the city and the nature of its idolatry; gathering elements from so wide a space, and through such length of time — receiving contributions from Assyrian, Egyptian, Indian, Greek, and Roman mythology.

There remains one question regarding this curious collection, with which we must, for a little, delay our readers. How came these sacred objects to be cast out, shattered and dishonored, in a heap, without the city wall? At first, they

were supposed to be the waste of a manufactory; but it was observed that they were not defective casts, such as might be rejected by the workman, but perfect casts, broken; and that not upon the spot where the fragments were found, for they were often incomplete. To many of the figures, the mortar still adheres by which they were fixed in their places, and some of them bear traces of repeated coats of paint. The lamps bear marks of daily use; altars show where incense has been burned upon them; and other utensils bear evidence of handling. Among other objects are votive offerings, and such sacred objects as it would have been regarded the most atrocious impiety to remove or injure. Now, here they lie, gods and offerings together, in common degradation; and in such numbers, as proves some great movement among the idolators. What caused such a sweeping act of sacrilege? History furnishes no answer; but it warrants the conclusion that here we have signal proof of the conquering presence of the cross. But, let it be observed, the style of art in these remains shows, that under whatever influence these images of superstition were cast away, it took place before the decline of Rome. A supposition of Mr. Howson, in the *Life and Epistles of St. Paul*, suggests a reply to the question as to the time of this overthrow. He is speaking of the missionary tour of Paul and Silas:

"If there were churches any where in Cilicia, there must have been one at Tarsus. It was the metropolis of the province. Paul had resided there, perhaps for some years, since the time of his conversion; and if he loved his native city well enough to speak of it with something like pride to the Roman officer at Jerusalem, he could not be indifferent to its religious welfare. Among the Gentiles of Cilicia to whom the letter which he carried was addressed, the Gentiles of Tarsus had no mean place in his affections; and his heart must have overflowed with thankfulness, if, as he passed through the streets which had been familiar to him since his childhood, he knew that many households were around him, where the Gospel had come not in word only, but in power, and the relations of husband and wife, parent and child, had been purified and sanctified by Christian love. No doubt the city still retained all the aspect of the cities of that day, where art and amusement were consecrated to a false religion. The symbols of idolatry remained in the public places—

statues, temples, altars, and the various objects of devotion which, in all Greek towns, as well as Athens, were conspicuous on every side. But the silent revolution was begun. Some families had already turned from idols to serve the living and true God. The dumb idols to which, as Gentiles, they had been carried away, even as they were led, had been recognized as nothing in the world, and had been 'cast to the moles and to the bats.'"

ON THE ANCIENT HYMNS.

BY JOHN HOGG.

Mankind have, from the earliest ages, not merely prayed to God, but have celebrated His praises with hymns and spiritual songs. The most ancient nations, such as the Chaldeans, Phœnicians, and Egyptians, have employed music and song in the worship of their false gods. The Greeks and Romans sang short odes in praise of their deities; and the Northern nations, from the remotest period of antiquity, had their bards and skalds, who composed and taught the people sacred songs. The Jews, after their deliverance from Egypt, praised God in a triumphal song; and we have several traces of the same custom, scattered through the Old Testament, till David, with other holy men, composed the psalms which were used in the temple service. Since hymns have been sung to God by all nations from such a remote antiquity, there must have been a felt necessity for the practice. In fact, hymns not only nourish, in the popular mind, the glow of devotion, and kindle the fire of a pure inspiration, but the melting of many voices into one is an affecting symbol of the unity of faith and of feeling that ought to pervade all hearts. Thus, though there are unnumbered myriads in heaven, yet they sing one song, showing that one common triumph is celebrated, and that one joy ravishes every heart.

The Jews were accustomed to sing or, rather, chant the Psalms of David in their synagogue and temple service, and Christ and his apostles evidently conformed to the same practice. After the institution and celebration of the first communion, Christ and his disciples sang *a hymn*, upon retiring to the Mount of Olives. Matt. xxvi. 30. This hymn was probably one of the psalms composing the great Hallel, extending from the 113th to the 118th Psalm, inclusive, and which was usually sung at the feast of the Passover. Thus, the Psalms of David would naturally pass over from the Jewish synagogue into the Christian church; and as the church in Jerusalem would long be regarded as the mother and pattern of all the newly-established Christian communities in the chief Gentile cities, the same psalmody would be generally used in public and private devotion.

But other hymns *beside*, and in *addition*, to the Psalms of David would soon spring up in the newly-formed Christian communities. The introduction of the Gospel, as a light shining in darkness, must have made a deep impression on the minds of men. The strongest feelings of gratitude and joy would be excited — feelings too strong to be confined to the breast, and which would naturally find expression in songs of praise. Besides, during any period of deep religious excitement, the popular feelings have usually found expression in hymns, composed for the occasion; and so remarkably is this the case, that the warm, living piety of the sixteenth century is just as truly reflected from its psalmody as the cold indifferentism of the succeeding age is from its cold moral productions. Taking advantage of the natural tendency of the human mind, when under the influence of deep excitement, to burst forth into a song of triumph, the Apostle Paul thus exhorts his converts: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col. iii. 16. See also Eph. v. 19. There are here enumerated three kinds of poetry — psalms, hymns, and spiritual songs. A psalm originally denoted a sacred song, chanted to the accompani-

ment of instrumental music; a hymn was specifically an address to the Deity; and an ode "is the natural outburst of an excited bosom — the language of the sudden impulse of an Oriental temperament." The Colossians and Ephesians, previous to their reception of the Gospel, had been accustomed to sing odes to their gods many and lords many, and they are now commanded to sing to the true God spiritual odes, odes prompted by the Spirit of God, as a manifestation of their spiritual nature. Thus, while psalms and hymns may denote the Psalms of David, transmitted from the Jewish to the Christian Church, the spiritual songs, or odes, were the early Christian compositions in which they gave utterance to their pious feelings. Dr. Eadie, in his commentary on Ephesians, thus ably defends this view:

"As a considerable portion of the Church at Ephesus was composed of Jews, these psalms might be the Psalms of the Old Testament, and not merely sacred poems thus named by them, as is the opinion of Harless; and the hymns might be compositions specially adapted to the Gentile mind, though not inapposite to the Jew. The imagery, allusions, and typical references of the psalms could not be fully appreciated by the Gentile sections of the churches; and these spiritual odes, perhaps of a more glowing and individual nature, might be recited or chanted in their assemblies or churches, as the Spirit gave utterance."

It is not probable that the apostles composed any hymns, else they would have been as carefully preserved as their epistles. But it has been rendered almost certain that a few fragments of early Christian hymns are quoted in the New Testament. Thus, Paul quotes the three first lines of an ancient hymn in Ephesians, v. 14: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." This passage is introduced as a quotation, and as there is no place in the Old Testament to which it exactly corresponds, the opinion, reported by Theodoret, produced on the authority of certain interpreters, that it is a fragment of an early hymn, is greatly strengthened. Another of the supposed fragments of early Christian hymns is contained in 1 Timothy, iii. 16: "God was manifest in the flesh, justified in the

Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." These quotations show that hymns exerted a mighty influence in the Christian Church, silently pervading and controlling all the common modes of feeling and of expression — a state of things which must have greatly contributed to the growth and permanence of Christianity. Hence, the Apostle Paul did not condemn the practice which prevailed in the Christian Church of every man having a psalm, but he simply reprehends the irregularity of the manner in which the exercise was conducted. But if nothing was sung in the Church except the Psalms of David, it is difficult to perceive how any man could have had his psalm, or that, where all was so accurately determined, any irregularity could have existed in the early Church. In the Book of Revelation, also, the Church in heaven sings a new song, distinct from the Psalms of David, and that song is: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. xv. 3, 4. Now, if the assembly in heaven, composed of holy angels and the spirits of just men made perfect, sing other songs than the Psalms of David, why should not the Church on earth imitate their example? The redeemed in heaven and on earth are one family, and why should one department of the family be confined to the Psalms of David, while the other gives free expression to its feelings in songs of praise, which are the more immediate and spontaneous effusion of the heart? Besides, the past dispensation is inferior in light and privilege to the present; and hence the Jewish prophets did not always understand the meaning of their own predictions, as they "inquired diligently what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow." The Old Testament Psalms celebrate the praises of a coming Messiah; while the Christian Church celebrates the praises of Messiah as

already come, "who has brought life and immortality to light through the Gospel."

In the age next to that of the apostles, we have frequent reference to the hymns of the early Church. Pliny the younger, when governor of Bithynia, writing to the emperor Trajan, not more than three or four years after the death of the Apostle John, says of the Christians: "They were accustomed to meet together on a Saturday, before it was light, and to sing a mutual hymn to Christ, as to a god." Tertullian, who wrote about the year 200, when giving, in his *Apology for the Christians*, an account of family worship, says, "that light being brought, every one is invited to sing something as he is able, either from the sacred Scriptures, or from his *own composition*." Describing the misery of Christians marrying heathens, he asks: "What shall the husband sing to her, or she to him? Where is the invocation of Christ?" When describing, on the contrary, the conjugal happiness of Christians, he says: "Their psalms and hymns respond, and they emulate each other in singing to their God. Christ rejoices to see and hear such things, and sends them his peace." Eusebius, who lived in the fourth century, represents a much earlier writer as saying: "Whatever psalms and hymns were written by the brethren from the beginning, celebrate Christ, the Word of God, by asserting his divinity." The morning and evening hymns of the early Christians have, in fact, been preserved; their mode of composition indicating that they date back to a period little later than the apostolic age. The morning hymn is found at the end of the Psalms in Grabe's Septuagint, and also in the Church of England Liturgy. We give the following free translation of it:

ANCIENT MORNING HYMN.

Glory be to God on high,
  Peace on earth, good will to men!
Thee we bless and magnify,
  In our morning song again—
Endless praise to Thee be given,
God the Father, King of heaven

Jesus Christ our Lord we praise —
Lamb of God for sinners slain!
Son of God, thy name we raise
In our morning song again.
Mercy! Thou for sin hast died,
Hear us at thy Father's side.

Thou art holy — Thou alone!
Thee alone we own as Lord,
God the Father and the Son
And Holy Ghost as one adored!
Everlasting praise be given
Now on earth and then in heaven.

The evening hymn is described by Basil the Great as being "very ancient, of an unknown author, handed down from their fathers, in use among the people." It is thought to be alluded to in general terms by both Tertullian and his imitator, Cyprian. The following is a free translation of it:

ANCIENT EVENING HYMN.

Hail Jesus, Lord of life and light!
Of Him who reigns all rule above,
To man revealed, the image bright —
Effulgence of Eternal Love!
Now when the day its course has run,
In twilight calm our song we raise:
To God the Father, God the Son,
And Holy Spirit, endless praise.

Thou, Thou art worthy! Thee we laud
With holy voices morn and eve.
Thou, Thou art worthy, Son of God,
Eternal homage to receive!
Here we the willing tribute bring,
While all above and all below
The universal anthem sing,
To Thee to whom our all we owe.

It has been objected to the course of reasoning here pursued, that the early Church prohibited the use of private psalms. The Council of Laodicea, which met in 364, en-

acted in its 59th Canon that "private psalms must not be read in the Church, nor uncanonical books, but only the canonical ones of the Old and New Testament." The reason of such a prohibition was this: The Arian heresy, which denied the Saviour's supreme Divinity, had lately risen in the Church, and it had greatly spread among the common people through the heretical hymns composed with great elegance and polish by its leader. In order to neutralize the influence of such compositions, it was enacted that only such psalms should be sung in the Church as had obtained the approbation of the proper authorities. The very structure of the Canon seems to imply, that private hymns were usually sung in the Church, though it had become expedient, through circumstances, that such a practice should cease.

Ancient writers have given us very little information respecting the mode of singing practised in the early Church. It was probably derived from the Jewish synagogue, and was something between a singing and a saying, with a slight modulation of the voice. Isiodorus, who lived about the year 600, says that "they so sung in the primitive Church, that the psalm was intoned with a moderate flexibility of voice, so that it was nearer to *pronouncing* than *singing*." The mode of singing was probably antiphonal, in which one verse was sung by the men, the other by the women and children. But in the earliest times, no instrumental music was employed. The first notice that we have of its use is about the year 190, when Clement of Macedonia forbade the use of the flute, as not adapted to the sacred services of the sanctuary, and recommended that David's harp should be used in its place. And as the Christians were compelled, during the age of persecution, to meet in the Catacombs, in the depth of the forest, or on the summit of the mountain, instrumental music would have been deemed wholly unsuited to their circumstances. They were contented with singing their mutual hymns to Christ, as to God, and without the additional aid of modern times, they "admonished one another in psalms, and hymns, and spiritual songs."

THE DEATH-BED AND BURIAL OF PAINE.

BY JAMES INGLIS.

An aged minister of the Gospel — the only survivor of the ministers of the City of New York in the commencement of this century — relates the particulars of an interview with Paine, the notorious reviler of the Gospel, which may be instructive to some of our readers. Paine, it will be remembered, when a member of the French National Convention, fell under the suspicion of the Jacobins, and was committed to the Luxembourg. During the Reign of Terror, a member of the Committee of Safety passed through the prison every evening, and made a private mark upon the door of the cell of such prisoners as had been condemned through the day. The following morning the executioners collected their victims from the marked cells, and, without further ceremony, dragged them to their fate. Paine was actually condemned to death, but, as it afterwards appeared, the door of his cell stood ajar at the time the officer of the Committee made his fatal round, so that the mark which was to designate him for execution was made upon the inner side. The doors were locked at night, and in the morning, no mark being visible to the executioner, Paine was left undisturbed. The keeper of the prison, moved by compassion, communicated the fact of his condemnation and marvellous escape to De Bonneville, a bookseller of Paris, who generously resolved to run all the hazard of concealing him in his own house. Paine's enemies supposed that he was dead, and he remained safe in the asylum of friendship till after the fall of Robespierre, when he could make his appearance without danger.

The generosity of De Bonneville the wretch repaid by seducing his wife, and carrying her, with her two children, to

this country. His reception in the United States was very different from that he expected. The popularity of his earlier political writings was obliterated by the abhorrence which his rude attacks on Christianity had excited; and he found himself everywhere shunned, except by the degraded and profligate, with whom his own habits naturally allied him. He was still, indeed, possessed of a decent competency, but it could not buy peace of mind or respect; and at length, a miserable wreck, deserted by the woman whom he had taught the lesson of treachery, he was lingering out in profligacy the last remnant of a shameful life in the City of New York. The grossness of his debauchery, the filthiness of his habits, and the envenomed hatefulness of his temper, rendered his company intolerable to his warmest admirers. One after another had cast him out of their homes with loathing, and at last he had found refuge in the house of a poor widow, who undertook the care of him, moved partly by pity and partly by her own necessities, which obliged her to seek support as a sick-nurse. Two years ago, this lady, in helpless decrepitude and senility, was paraded at the annual festival in which the infidels of New York celebrate their master's memory. Had she been capable of recalling the past, what a testimony she could have given in that assembly of the fruits of their principles!

Our venerable informant, then a youthful and ardent minister of the Gospel, had learned some particulars of the awful condition of the blasphemer, and could not rest without making an effort to point him to the Lamb of God who taketh away the sins of the world. Accompanied by two friends, he waited upon the widow at her house, and, after explaining his objects and motives, requested her to introduce them to the unhappy man. She readily consented, and displayed deep anxiety, though she expressed her hopelessness regarding the result of their visit, and cautioned them against introducing the subject of religion abruptly, lest a paroxysm of rage on the part of the dying man should at once close the opportunity.

They found him lying in a stupid sleep — a bloated and

revolting mass of corrupt humanity. His complexion was purple by intemperance, and his countenance was rendered hideous by the monstrous deformity of his nose, produced by excesses. When he collected himself sufficiently to recognize them as strangers, the oldest of the party introduced himself as an old political disciple of Paine's in England, and then introduced his companions.

At first, Paine seemed pleased and flattered by the attention of the visit, and entered into conversation regarding his own failing health and many sufferings. The gentleman who thus far had acted as spokesman of the party endeavored to lead the conversation on to the great object of their visit, and at length ventured a question as to his preparation for an eternal state, which the young minister followed up by an expression of affectionate concern about his salvation. Their character and object at once flashed upon his mind. The purple of his countenance changed almost literally to black with rage, and his eye was lighted up with intense hatred; and, after a few moments of speechless passion, he gasped out an order to leave him. In the consciousness that it might be the very last time the Gospel he had blasphemed might be spoken in his hearing, they endeavored still, with tenderness and trembling earnestness, to plead with the miserable man—told him of the over-abounding grace of God, and of the blood of Christ which cleanseth from all sin—until the terrible storm of anger which the attempt aroused rendered it dangerous to the man himself to proceed. "Leave me! leave me! Get out of the house! Begone instantly! Leave me, I say!" he continued to vociferate, with mingled fury and terror, till the sad party were out of hearing. The pitiful scene recalls John Wilson's rough sketch of the death-bed of Voltaire, "the famous wit, whose brilliant fancy hath waxed dim as that of any clown—whose malignant heart is quaking beneath the Power it had so long derided, with terrors over which his hated Christian triumphs—and whose intellect, once so perspicacious that it could see but too well the motes that are in the sun, the specks and stains that are on the flowing robe of Nature herself—prone, in miserable contra-

diction to its better being, to turn them as proofs against the power and goodness of the Holy One who inhabiteth eternity — is now palsy-stricken as that of an idiot, and knows not even the name of its once proud possessor, whom crowded theatres had risen up with one rustle to honor, and then with deafening acclamations raised a mortal to the skies!" There he is: it matters not now whether on down or straw stretched, already a skeleton, and gnashing — may it be in senselessness, for otherwise what pangs are there! — gnashing his teeth within lips once so eloquent, now white with foam and slaver, and the whole mouth, of yore so musical, grinning ghastly, like the fleshless face of fear-painted Death! Is that Voltaire? — he who, with wit, thought to shear the Son of God of all His beams — with wit, to loosen the dreadful fastenings of the cross — with wit, to scoff at Him who hung thereon while the blood and water came from His blessed side — with wit, to drive away those shadows of angels that were said to have rolled off the stone from the mouth of the sepulchre of the resurrection — with wit, to deride the ineffable glory of transfigured Godhead on the Mount, and the sweet and solemn semblance of the man Jesus in the garden — with wit, to darken all the decrees of Providence — and, with wit,

"To shut the gates of mercy on mankind."

His nurse told the visitors of Paine's awful life. During the day, he sought to escape from consciousness by the use of large quantities of intoxicating liquor. A great part of his time was spent in a state of drunkenness, or the stupid sleep which followed. He showed an awful apprehension of being left, even for a moment, in the dark. Lights were kept in his room during the night; and when, on one or two occasions, these had accidentally been extinguished, he continued to knock with his cane upon the floor, with the utmost violence, and piteously to call for help, until the nurse carried another light into the room. He died in a few weeks after this visit, in a state of misery which was "hell anticipated." Often, in his last days, he ejaculated, when he supposed that

he was alone, "O Jesus Christ!" "Oh God!" "Oh Christ, have mercy upon me!" "Save me! save me!" His physician, a pious man, who stood by his bed-side when he used some such expression, asked, "Do you, then, believe in Jesus Christ, Mr. Paine?" Opening his eyes and collecting himself for a moment, he replied, "I don't want to believe any thing."

He was buried upon his own farm. Mrs. —— was on a visit to some friends, upon an adjoining farm, at the time of the funeral, and brought back a report of it from some of the neighbors, who had the curiosity to go to witness it. His remains were followed by a very few, probably five or six, of his infidel friends. After they had dug a grave and let down the coffin, one of the party took up a large stone and dashed it into the grave, with sufficient violence to break the coffin-lid, exclaiming, "Lie there and be damned! You have ruined me and my family for time and eternity, and I leave my curse at your grave." He had been a respectable man, and had been drawn first into infidelity, and then into drunkenness, by his association with Paine; and that curse was the only requiem of the destroyer.

His friends and admirers showed no respect for his memory, or delicacy in speaking of his vices. Two of them, his most intimate *cronies*—one of whom still survives, supported by the charity of Christians—published an account of his life, revealing depths of baseness and depravity in the man's character which Christians could never have imagined, and would not pollute their minds by reading. It contained, amongst other things, an account of the seduction of his friend's wife, and of the manner in which he and his paramour had lived after their arrival in America. She was then alive, and brought an action for libel against the author, which led to the suppression of the work, though it is known that some copies have escaped destruction, and the testimony of infidels to the character of their leader may yet see the light.

Dr. Mason, of New York, in his contrast of the death of David Hume with that of John Finley, says:

"If you ask how many infidels close their career in anguish, in distraction, in a fearful looking-for of judgment and fiery indignation, which shall consume the adversaries, how endless is the train of wretches! how piercing their cry! That arch-blasphemer, Voltaire, left the world with hell anticipated; and we hear so frequently of his disciples going to their own place in a similar manner, that the dreadful narratives lose their effect by repetition. It was quite recently that a youth in the State of New York, who had been debauched by the ribaldrous impiety of Paine, yielded up the ghost with divers imprecations on the hour when he first saw an infidel book, and on the murderer who first put it into his hands; but who ever heard of a dying man cursing the day when he believed on Jesus Christ? Such an instance never occurred. Nothing is more common than the peaceful death of those who have tasted that the Lord is gracious. They who see practical Christianity in retreats which the eye of a profane philosopher seldom penetrates, could easily fill a long record of dying beds, softened with that bland submission and cheered with that victorious hope which threw so heavenly a lustre round the bed of Dr. Finley."

THE CONTROVERSY ON THE APOCHRYPHA.

BY JOHN HOGG.

About the beginning of the present century, a sharp controversy sprung up in Great Britain respecting the Old Testament Apochrypha. The British and Foreign Bible Society published the Apochrypha along with those Bibles which were intended for circulation in continental Europe, on the plea that it was impossible to circulate the Scriptures abroad, especially in Germany, if these writings were excluded, as the people generally imagined that they were a part of the Word of God. This was true, it was alleged, not only of the Roman Catholics, who, since the Council of Trent, received all the books of the Apochrypha as canonical Scripture, but also of the Lutherans, who, from reading them both

in public and private, attached to them the idea of a sort of half inspiration. The late Dr. Andrew Thomson, of Edinburgh, attacked this position, both in the pulpit and the press, with all the force of his powerful mind, alleging that such a defence was just a reiteration of the sentiment, "Let us do evil, that good may come." This discussion extended to every part of Scotland, and issued in the establishment of the Edinburgh Bible Society, by which nothing was circulated but the pure Word of God. After the heat of controversy had subsided, the British and Foreign Bible Society ceased to print the Apochrypha for foreign circulation, out of deference, it was alleged, to Scotland; but, doubtless, also, for the conclusive arguments of Dr. Thomson and his coadjutors.

The Apochrypha controversy, as it was conducted in Great Britain, never touched the merits of the question. It was an appeal to *expediency* rather than to *principle*. The battle had to be fought and won on its own native soil, in Germany, on the ground of *principle*. Luther endeavored to find a middle ground between Roman Catholicism and Calvinism; and hence, while he excluded the Old Testament Apochrypha from the inspired canon, he maintained that its various books were useful for the diffusion of knowledge and the promotion of piety among the people. The result of such a decision was, that in the popular mind the Apochrypha gradually was regarded as a part of the Word of God, and even the learned tacitly proceeded on the assumption that it was a very proper and natural appendix to the sacred volume. This was exactly the position maintained by Jahn, Hurlst, and other learned Roman Catholics, who, in order to reconcile the decisions of the Council of Trent with the results of modern criticism, endeavored to draw a distinction between the *proto-canonical* and *deutero-canonical* books of Scripture — a distinction unknown to the Tridentine fathers — affirming that the Apochrypha belonged to the latter class, to which a subsidiary rank was assigned. In order to combat these views, the Prussian Bible Society offered a prize, in the beginning of 1853, for the best essay on the impropriety of circulating the Apochrypha along with the Scriptures. This prize was adjudged to

Philip Frederick Karl, and his essay, *The Apochrypha of the Old Testament*, was published at the expense of the Society. He alleged, among other objections, that the Apochrypha sanctioned great errors in both doctrine and practice, and that it was entirely destitute of any reference to the Messiah, as the hope of Israel. Many of the author's friends thought that he had bent the bow a little too tightly, and that many of his main positions would be vehemently assailed. Nor were they disappointed. Hengstenberg, who has lately maintained many of the errors of the Puseyites, and who calls Popery "a harmless superstition," assailed this essay, with remarkable bitterness, in the *Evangelical Church Magazine*, affirming that its author could be nothing less than a Rationalist; that his statements went to overthrow the Church, and to nullify the Saviour's promise, "Lo, I am with you alway, even unto the end of the world." Were this opinion pushed to its logical results, it would follow that the Church has never erred — a position entirely opposed to all the facts of history. Why did Paul rebuke the Corinthians for tolerating the incestuous person in their communion, and for their improper mode of observing the Lord's supper? Why did he rebuke the Galatians for following the Judaizing teachers, and say to them, "I desire to be present with you now, and to change my voice, for I stand in doubt of you"? Why did he remind his converts, "the mystery of iniquity doth already work," if that leaven of deceit was not already in operation which should pervade the whole mass? These facts show that the Church could err, notwithstanding the Saviour's promise, and that our Lord's farewell promise to his disciples is just an assurance of their Master's presence and protection, in proportion as they remained faithful to their exalted Head.

But the most formidable opponent of Karl's view is Dr. Rudolf Stier, author of the *Words of Jesus*, who maintains that the Apochrypha fills up an important gap between Malachi and the New Testament; that it contains a peculiar Christology, necessary to show the connexion between the Messiah of the Old Testament and the Christ of the New; and that

our Saviour and his apostles, without the formality of quotation, frequently quote the very same words and sentiments as those contained in the Apochrypha. These facts, it is alleged, show that, in the estimation of the New Testament writers, the Apochrypha formed a sort of appendix to the Inspired Volume, and that it was to them of more importance than all other books besides. Karl has replied to these sentiments in a pamphlet of 368 pages, in which he endeavors to uphold and strengthen his first positions. But the most important part of his work is an appendix, "Philo in the New Testament," in which he shows, by numerous quotations, that the language of the Alexandrian Jew more frequently coincides with that of the New Testament than all the Apochryphal books together; and that, consequently, if Stier is consistent, he ought henceforth to maintain, "that in future, the writings of Philo should be immediately added to the Apochrypha of the Old Testament, and that it should be placed immediately after the Book of Wisdom."

In contending for the omission of the Apochrypha from the Inspired Volume, it is not necessary to maintain all the positions assumed by Karl, as they invalidate rather than strengthen the general argument. The language of the Apochrypha frequentl illustrates the phraseology of the New Testament, and the peculiar Greek of the Septuagint was doubtless intended by Divine Providence to form the style of our Lord's apostles, and to be the medium of communicating religious instruction to the Christian Church. Many of the doctrinal conceptions of the New Testament also originated in the period between Malachi and Christ; such as Paradise, or the Garden of Eden, for heaven — a conception which finds its full development in the new dispensation. Neither is it necessary to maintain with Karl that there is no reference to the Messiah in the Apochrypha; or that the doctrinal representations of some of these books, especially "The Wisdom of Solomon," exerted no influence on the phraseology and doctrinal representations of the New Testament. All these positions are beside the question, and their admis-

sion by no means involves the belief that the Apochrypha ought to occupy a subsidiary place in the canon.

Dr. Stier does not maintain that the Apochrypha ought to be included in the canon, as of equal authority with the prophecies of Isaiah or Jeremiah, but as occupying a middle place between God's Word and man's word. Now, it ought to appear fatal to this theory, that, in the Septuagint, from which Dr. Stier argues, the Apochrypha is not placed at the end of the Bible, as in modern translations, but is intermingled with the inspired works. They originally were arranged in the following order: The two books of Esdras are placed after Second Chronicles; then follows Nehemiah, with Tobit and Judith; the Wisdom of Solomon, and the book of Jesus, the son of Sirach, come after the Song of Solomon; Baruch follows Jeremiah; the epistle of Jeremiah follows the Lamentations; Beland the Dragon forms a part of the book of Daniel; and the three books of Maccabees generally come last. From the simple statement of the case, the only consistent positions evidently are, either that the Apochrypha forms part of the Word of God, as is done by the Council of Trent; or with Protestants, that these books never formed any part of the Jewish canon, and were wrongly blended with the Scriptures by the Alexandrine Jews. The theory which places them in a middle class, as a sort of supplement to Scripture, is inconsistent with the facts of the case, and is evidently adopted in order to support a foregone conclusion.

The arbitrary character of the Alexandrine theology is sufficiently obvious from a mere inspection of the Septuagint. In all difficult passages, the translations for the Hebrew Scriptures are generally very loose paraphrases. Arbitrary alterations are made wherever it suits the whim of the translator; and some very extraordinary sentiments are blended with the text, or occur at the end of the sacred books, very much on the principle of Dr. Stier's theory of placing the Apochrypha as an appendix to the Bible. That reckless treatment of the Word of God, quite as much as the allegorical mode of exposition, induced the Palestinian Jews to look upon Greek

literature with great dislike. Josephus says that his countrymen looked with disfavor on the acquisition of the Greek tongue, on account of its dangerous tendency. The Talmud, which consists of two parts — the Mishna, or sacred law, completed about the year of Christ 219, and the Gemara, or commentary, finished between the fourth and fifth century, condemns Greek literature in equally strong terms. "Cursed be he," says the Gemara, "who teaches his son Greek wisdom;" and their Rabbis affirm, "Let him be cursed, whosoever feeds pigs; let him also be cursed who teaches his son Greek wisdom." This horror of Greek wisdom evidently arose from a repugnance to the Septuagint, which added and blended so many unauthorized statements with the inspired volume. This is obviously the reason why it is said, in the ancient book of Midrash-Rabba, "He who brings into his house more than the 24 books, brings a desolation into his house; also, the book of the son of Sirach, and the book of Tigla."

The Jews, to whom the keeping of the oracles of God was committed, never admitted the Apochrypha into the sacred canon. Josephus only enumerates 22 books; and the Jewish Talmud, though adopting a different principle of arrangement, neither excludes an inspired book, nor admits an Apochryphal one. It has been ascertained that Philo, the Jew, though he made all his quotations from the Septuagint translation, never quotes an Apochryphal book, neither as authority, nor yet for the purpose of illustrating his sentiments. This is the more remarkable, as he repeatedly quotes Plato, as agreeing with the statements of Moses; and yet no one could learn from his writings that the Apochrypha ever had an existence.

The most remarkable position maintained by Stier, and that which was designed to be decisive of the question, is, that our Lord and his apostles frequently quote the very words and sentiments of the Apochrypha. It is admitted that these writings are not quoted with the usual formula, "It is written," or that they are of equal value with those books which confessedly form the sacred canon; but it is

affirmed that the New Testament writers frequently refer to them as if they had derived from this source the principal part of their thoughts and language. In maintaining this position, Stier divides their references to the Apochrypha into three classes. In some passages, there appears to be a general reference to some books in the Apochrypha — something presupposed, rather than definitely stated; in others, particular thoughts, or the entire course of thought, can be discerned; and, in the third and smallest class, the coincidence exists in the identity of particular phrases and sentiments. In support of this theory, Stier adduces a great number of passages from the New Testament, which he affirms, in their thoughts and language, to be little more than copies of corresponding passages in the Apochrypha; and certainly the list might have been greatly increased.

In replying to this part of the argument, Karl has evidently injured his own case, and what we believe to be the cause of truth, by affirming too much. He improperly endeavors to show that there is no reference, either in language or in thought, to the Apochrypha, and that the exclusive reference is to some passage in the canonical Scriptures which Stier has overlooked. Now, it was sufficient to have maintained that many thoughts, proverbs, and phrases are not peculiar to any author, but are the common characteristics of every language, at certain periods of its development; and that, consequently, these identical thoughts and expressions may be used by different authors who are not conscious of each other's existence. It is impossible, for example, not to perceive the identity of thought, and even of phraseology, between Wisdom vii. 26 and Hebrews i. 3. In the former, it is said of wisdom, "She is the brightness of the everlasting light; the unspotted mirror of the power of God, and the image of his goodness." In the latter, Christ is described as "the brightness of God's glory, and the express image of his person;" and in Colossians, as "the image of the invisible God." Philo, the Jew, employs the very same expressions as Paul, when describing the Logos or Word of God: "The word is the image of God, by whom the entire world is

governed." "The eternal word is the express image of God." But these remarkably similar expressions by no means prove that the sacred writers quoted the Apochrypha any more than that they were acquainted with the writings of Philo, as all such expressions were manifestly the common property of the age in which they lived, and of the language in which they spoke. In like manner, we do not for a moment imagine that our Lord was indebted to Philo for the proverb, "With God all things are possible"—Παντα γαρ Θεῳ δυνατα; nor that the Apostle Paul quotes Philo, though with an inversion of his thoughts, when he says, "That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual." 1 Cor. xv. 46. Philo says: "There is a two-fold race; for the one is the heavenly man, but the other the earthly. He who is heavenly is formed according to the image of God, not being a partaker of corruption, nor of the least particle of an earthly nature; but the earthly is formed of scattered dust, which he calls the ground." Vol. I, p. 50. The language is here almost identical; and yet the subjects of which the writers speak are very different. Paul describes the resurrection-bodies of believers — the difference between the body that is sown in corruption, and the body that is raised in incorruption; but in Philo, in accordance with his peculiar philosophy, a distinction is instituted between the world as made and the world which is the archetype of the visible universe — between man, as made, and the man who, in the Divine mind, is the primal type of the race. The latter is the heavenly man, made in God's image, and consequently first in existence; while the former is the earthy man, compassed with impurity and corruption. This instance of close similarity between the thoughts and expressions of two writers, nearly contemporaneous, shows how soon the resemblance vanishes when we take into account the very different subjects of which they speak. It is evident that their thoughts are the common property of the age, and are not traceable to any one source; and though we can perceive occasionally a similarity between the language of the writers of the New Testament and the Apochrypha, this re-

semblance by no means infers the additional fact of quotation; and hence we generally find the similarity less clearly marked between the sacred writers and the authors of the Apochrypha, than between them and Philo.

As a specimen of the mode in which Dr. Stier conducts this part of the argument, we shall give a few of his quotations from the New Testament, which, he alleges, the sacred writers have quoted from the Apochrypha:

"1. Luke i. 28. 'And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.'	"1. Judith xiii. 18. 'Then said Orzias unto her [Judith], O daughter, honored art thou of the Most High God above all the women upon the earth.' Judith xv. 19. 'Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation. Blessed be thou of the Almighty Lord for evermore.'
"2. Matt. vii. 11. 'Therefore, all things whatsoever ye would that men should do to you, do ye even so to them.'	"2. Tobit iv. 15. 'And what thou hatest, do to no man.'
"3. James i. 19. 'Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.'	"3. Sirach iv. 29. 'Be not hasty in thy tongue, and in thy deeds slack and remiss.' Sirach v. 11. 'Be swift to hear; and let thy life be sincere, and with patience give answer.'
"4. 1 Peter v. 4. 'And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.'	"4. Wisdom v. 16. 'Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hands; for with his right shall he crown them, and with his hand shall he protect them.'
"5. John xvii. 3. 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.'"	"5. Wisdom xv. 3. 'For to know thee is perfect righteousness, yea, to know thy power, is the root of immortality.'"

These and a great many other passages from the Apochrypha, which Stier also quotes, plainly show, according to his

theory, that Christ and his apostles very frequently quoted the Apochryphal writers. He contends that as the later books of Scripture are based on facts and modes of expression which occur in the earlier, and as the figurative language of the New Testament is almost uniformly derived from the Old, so, similar references and allusions may be traced between the Apochrypha and the New Testament. We think Karl unfairly denies the similarity of thought that may occasionally be perceived between the New Testament and Apochrypha, and especially when he affirms that the Apochrypha contains no reference whatever to the Messiah, as the glory of Israel and the light of the Gentiles. All this might be fully admitted, and yet it would by no means follow that the one class of writers quote the other. It might be granted that certain expressions and forms of thought were diffused among the people, in consequence of their knowledge of the Apochrypha, as contained in the Septuagint version of the Scriptures. But, long before the time of Christ and his apostles, these thoughts must have become the common property of those who spoke the Greek language; and writers would use, and modify them, and apply them to various subjects, without being conscious of the source in which they originated. This we believe to have been the case with our Lord's apostles; and, as the most conclusive proof of such a theory, Karl quotes a much larger number of coincident expressions between Philo and the New Testament, than Stier has done between the Apochrypha and the New Testament. It is evident, therefore, that Stier's argument proves too much, and, as Karl presses on him with resistless force, that, if followed out to its legitimate results, it would show that the writings of Philo ought to be placed after the book of Wisdom, which they very closely resemble in thought and language. As an illustration of this point, we shall give a number of parallel passages from Philo and the New Testament, premising that the complete force of the resemblance can only be seen in the original Greek:

1. Matt. v. 6. "Blessed are they who do hunger and thirst after righteousness; for they shall be filled."	1. De Profugis, vol. i, p. 566. "This is the divine order which enlightens the visible soul—they that hunger and thirst after righteousness shall be filled."
2. Matt. vi. 19–21. "Lay not up for yourselves treasures upon earth," &c. Matt. vi. 33. "Seek ye first the kingdom of God and his righteousness."	2. De Præmiis et Pœnis, vol. ii, p. 425. "The true riches is placed in heaven, through wisdom and righteousness."
3. 1 John i. 5. "God is light, and in him is no darkness at all."	3. De Somniis, vol. i., p. 632. "He states the third reason on account of which he remained in that place. The 'sun was set' (Genesis xxviii. 11); not that sun that shines, but that most illuminating and most glorious light of the visible and highest God. God is light. 'For the Lord is my light and my salvation,' he sings in hymns. And he is not only light, but also the archetype of all other light; but he is rather older and superior to the archetype, being the reason of the exemplar."

These, as a mere specimen of a vast number of paragraphs that could be adduced, clearly show that the resemblance between Philo and the New Testament is more complete, both as to thought and single expressions, than between the Apochrypha and the New Testament. If, then, these expressions are a good reason for assigning the Apochrypha a kind of *deutero-canonical* authority, the argument is still more conclusive in favor of the writings of Philo. The Alexandrian Jew speaks of the Logos as the Son of God, as the Prince, as the Archangel, and as eternal, in terms so similar to the Evangelist John, that some imaginative writers have affirmed that he must have been a Christian.

But how can we account for the remarkable coincidence of thought and expression that occur between Philo and the New Testament? This learned Jew was born between 20

and 30 years before the Saviour's birth, and consequently he must have been about 60 years of age at the crucifixion ; and some of his writings were composed about the year of our Lord 38. It is, therefore, impossible that he could derive his very remarkable language from the New Testament, as the first epistle to the Thessalonians, the earliest part of the New Testament, was written some years later. Neither is it at all probable that the sacred writers were at all acquainted with Philo's works, as they moved in a very different sphere, and were conversant with very different society from what he was. It has been said that some of the Jews, notwithstanding the prohibition of their Rabbis, were accustomed to apply themselves to Greek learning ; and that Gamaliel, at whose feet the Apostle Paul sat, was educated in this forbidden lore. But, suppose that this assumption were admitted — though it rests on a very slender reference in the Talmud — still this leaves it unexplained how the other inspired writers, and especially John, obtained the use of such extraordinary language. We are rather inclined to assign a common origin to both the peculiar language of Philo and the New Testament, in the use of the Septuagint version of the Scriptures, the traditional interpretations of the fathers, mingled with Greek and Oriental philosophy, so as to produce, in the course of ages, a new mode of thinking and speaking. This peculiar phraseology seems to have been generated between the time of Malachi and the coming of Christ, its first step occurring in the Septuagint Scriptures, and its full development in the Alexandrian philosophy.

Karl urges the usual objections against the Apochrypha, for the low morality which it enjoins, and even the vices which it inculcates. It must be confessed that these objections are urged with too great vagueness, in order to make out a strong case ; and that, in this way, the force of an otherwise strong argument is considerably weakened. But when Stier endeavors to justify the deceit of Judith, and the murder of Holofernes, by instituting a comparison between the book of Judith and Esther, and between the two books of Maccabees and the two books of Chronicles, we feel that the cause must

be a weak one which needs such a defence. Such an argument would go to prove that the book of Judith, instead of being placed beside the canon, should be admitted into it, though it formed no part of the Jewish Scriptures, and, consequently, did not obtain the ratification of the Saviour when He said to the Jews, "Search the Scriptures"— meaning the Old Testament. But Stier chiefly spends his strength on this part of the argument, in defending the Book of Wisdom, in which the author personates Solomon, king of Israel. Who wrote this book is still a matter of doubt. Some have erroneously supposed that it was Philo, the Jew, from several coincident modes of expression, and from strange doctrines, peculiar to both. Thus, Philo maintains the pre-existence of human souls in a form which differs little from the transmigration of souls, which has been so extensively diffused in Indian superstitions. He divides souls into two classes — the earthy and sensuous, who are entangled in gross bodies, and others that regard this body as a grave and prison, and aspire to the source of eternal blessedness. This diversity of character was impressed on both before they came into this world; and, consequently, the wicked, obeying the original impulse of their nature, look upon this world as their home, but the righteous, recollecting their high original and earnest aspirations, regard it as a strange country. Thus, it is said in Wisdom viii. 19, 20, "I was a witty child, and had a good spirit. Yea, rather, being good, I came into a body undefiled." But this and a number of other curious coincidences that might be alleged, instead of proving that Philo was the author of the Book of Wisdom, rather indicate the commencement of a mode of thinking which received its full development in the Alexandrine theology. The sanctioning of such an error, however, clearly proves that the Book of Wisdom is rightly excluded from the sacred canon; for the Evangelist John does not approve of the statement, but simply records it as an historical fact, when he represents the disciples addressing the Saviour, as if it had been possible to commit sin in a previous state of existence: "Master, who did sin, this man or his parents, that he was born blind?"

It is thus rather remarkable that Dr. Beecher's theory, in his *Conflict of Ages*, is not a product of the highest form of Christianized thought, but an offshoot of Jewish theology and heathen metaphysics.

But, perhaps one of the most repulsive doctrines of the Apochrypha is, that the children of adulterers are excluded from hope in their death. Wisdom iii. 16–18: "As for the children of adulterers, they shall not come to perfection; and the seed of an unrighteous bed shall be rooted out. For though they live long, yet shall they be nothing regarded: and their last age shall be without honor. Or, if they die quickly, they have no hope, neither comfort in the day of trial." It is admitted, that in the moral government of God, children are involved in the consequences of their parents' transgressions, just as a comparatively righteous man may suffer in consequence of his being connected with a guilty community; but that infants, as such, are condemned to eternal death, for their parents' sins, is opposed alike to reason and Scripture. To say that the seed of the righteous are saved, while the seed of the wicked are lost, makes salvation or damnation depend quite as much on the parents' merit or demerit as on the righteousness of Christ and the faith of the individual, as a condition. And surely this language ill accords with the language of the Saviour, when He took little children into His arms and blessed them, without any reference to their being the seed of the righteous, and said, "Of such is the kingdom of heaven."

It appears from these facts and illustrations, as well as from others that might be adduced, that the Apochrypha has no *deutero-canonical* authority. The Gospel, unmixed with human tradition or philosophy, is the seed of the Word, the instrument of regeneration, and the power of God unto salvation to every one that believeth. "It has God for its object, salvation for its end, and truth, without any mixture of error, for its matter." To intermingle, therefore, the words of man with the words of God, and to give any thing like the same honor to the former that we do to the latter, is as absurd as it would be to blend the purity of heaven with the

impurity of earth, and in the end must prove dishonoring to the Bible's great Author, and injurious to the best interests of man. "The law of the Lord is PERFECT, converting the soul."

THE INTERCESSION OF THE SPIRIT.

BY JAMES INGLIS.

THE grace of God is marvellously displayed, in that, after sending His Son to suffer for sin, to reconcile men to Himself, He has sent His Spirit as His advocate in effecting the reconciliation. The Gospel is, indeed, the instrument employed, yet the reconciliation of sinners to God is none the less the work of the Spirit, just as it is none the less God who giveth food to every living thing, because the seed must be cast into the ground, and showers and sunshine are employed to mature the harvest. The Spirit's power is not transiently manifested in the reconciliation — He abides with the believer. All the graces of the renewed character are fruits of the Spirit; all spiritual strength and endowments are of His operation and bestowment. "If any man have not the Spirit of Christ, he is none of His."

"The Spirit helpeth our infirmities." What a view does it afford us of the condescending love of God, when we know that He is thus continually with us, holding up our weakness, tending our tottering steps, and encouraging us onward! "I taught Ephraim to go, taking them by the arms"—like a tender mother, who guides and sustains her infant in its first staggering attempts to walk. But this aid is spoken of specially with reference to our approaches to a throne of grace; "for we know not what we should pray for as we

ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the heart, knoweth the mind of the Spirit, because he maketh intercession according to the will of God." This affords us the most humbling views at once of our helplessness and His grace — since His aid begins, not in the supply of our necessities, in answer to our supplications, but in our supplications themselves. We need not only to go for alms, but we can not go without His aid.

We are needy and helpless; there are infinite stores of grace provided for us, and these stores are always open to us for the asking. "Ask and ye shall receive, seek and ye shall find." Why is it that, with free access to such provisions, and with so much apparent prayer, there should still be so much spiritual poverty and feebleness? The Word of God answers, "Ye have not, because ye ask not; ye ask and receive not, because ye ask amiss." It is a proof that "we know not what we should pray for as we ought." A sense of want lies at the foundation of all earnest prayer; but there is this sad peculiarity about our spiritual neediness — the greater it is, the less we feel it. But, in addition to a sense of want, a knowledge of the appropriate supply, and of the source whence it may be obtained, is necessary to true prayer; and, in spiritual things, a man left to himself is sure to follow some vain and destructive delusion; he will be like the disciples, to whom the Lord said, "Ye ask ye know not what." Even if he knew his want and its appropriate supply, he could not of himself pray for it as he ought — his spirit would be selfish, perhaps petulant and querulous; and he would come to God, not in the humble confidence of a child, but in pride, fear, or distrust. This spiritual disability is spoken of as common to all men — the Apostle Paul included himself when he said, "*We* know not what we should pray for as we ought." And, after this, is it surprising that there should be so much apparent prayer, which passes, like the idle wind?

But the Spirit helpeth our infirmities and maketh intercession for us. Intercession is pleading on behalf of another, as the Church makes intercession for all men; and, beyond all,

as our great High Priest intercedes for His people in the presence of God. It should be remarked, that whenever the Scriptures speak of the Spirit as acting in the matter of our salvation, His agency is performed within us. So, in this case, the sphere of his intercession is in the hearts of believers; for it is described as helping our infirmities, and as issuing in our inarticulate groans. In the case of a son who had become alienated from an earthly parent, two friends of the family might undertake to effect a reconciliation — one going to the father, to plead that he would pardon the prodigal; the other going to the son, to persuade him to return, and to inspire him with correct feelings and affections towards his injured parent. This is an imperfect illustration of the distinction between the intercession of Christ and that of the Spirit. The Spirit convinces of sin, reveals Christ in the soul, sheds abroad the love of God in the heart, awakens spiritual desires, and leads us to our Father in heaven; and His intercession finds utterance in groanings which cannot be uttered. A groan is the outcry of nature under a deep sense of misery, or a desire which is too great and vehement to be expressed in language. He thus intercedes only for the saints. Such holy desires and longings are awakened only in the hearts where He dwells. *There* He awakens and keeps alive the sense of spiritual neediness, prompts the desire for the appropriate supply, and, as the Spirit of adoption leads us to a throne of grace, crying, "Abba — Father."

The Spirit comes forth from the Father and the Son, to accomplish the purpose of Divine Grace in the heart of the believer. In every step of His mission, He acts according to the will of God: "He shall not speak of himself, but whatever he shall hear, that shall he speak." Every desire he awakens is an echo of the will of God; and what we, under the Spirit's influence, desire, is precisely what God wills us to be and to have. Then mark the comforting conclusion — however imperfectly expressed, or though they can not be expressed in words, He who searcheth the heart, knows the want and the desire, and the unsyllabled prayer will be answered, for it is according to the will of God. We

may utter our own selfish wishes or the conclusions of our own reason, forgetting that we know not what we should pray for as we ought, and have occasion to bless God that our short-sighted desires are not granted to us ; but prayer in the Spirit can not be ineffectual. "This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. Whatsoever we ask, we know that we have the petitions that we desired of him."

The blessed result will not be affected by our imperfect utterance. Since the desires which the Spirit awakens must be proportioned to the reality and preciousness of the blessing sought, they must often be too much for utterance. The inability to express them is not peculiar to babes in Christ. Paul speaks of it as the common experience of believers, that the intercession of the Spirit is made in inarticulate groans ; but this does not hinder God's knowledge of it. He goes beyond all utterance, and searches the heart. Nay, he goes back even of our imperfect conceptions and feeble desires, and "knows what is the mind of the Spirit." Imperfect as our conceptions may be, and inarticulate as our utterance may be, the prayer comes to God in all the fullness of the Spirit's meaning and desire.

What displays of love, then, are in every aspect of our salvation? It is not that in one sublime act of grace God gave His Son, and issued a proclamation of pardon ; nor that in one splendid act of sacrifice the Son of God put away sin ; but heaven itself is made a court where the plea of mercy is presented — the Eternal Throne becomes a mercy-seat before which our Advocate continually appears. And, beside all this, the Spirit makes a sinful world the theatre of His unwearied agency — not in that He once for all breathed forth the eloquence of truth and love in the Scriptures, but that He is ever present with that truth, bearing with the obstinacy and corruption of men, as though loth to abandon them — taking up His abode in the heart, when an entrance is won, patiently enlightening our ignorance, training our waywardness, helping our infirmities, making our organs of feeling and utterance instruments of the Divine Will, fan-

ning the spark of life to a flame, and awakening such a sense of sin, such pantings after complete deliverance, that, at last, overpowered with their intensity, the soul is breathed out in vehement intercession, human language fails beneath the pressure, and naught remains but "groanings which cannot be uttered."

We are admonished not only to "walk in the Spirit," but to "pray in the Spirit." The two duties are intimately connected. That we may pray in the Spirit, we should walk in the Spirit; and that we may walk in the Spirit, we should pray in the Spirit. As Leighton expresses it, "That you may pray much, live holily; and that you may live holily, pray much." The Spirit accomplishes His work of sanctification and comfort in the believer by the Word. There are no new revelations, but He makes the revelation which we already have, quick and powerful. If, then, we would know the plenitude of the Spirit's power and aid, we must "let the Word of God dwell in us richly." Professors, who neglect their Bibles, may work themselves up into a phrenzy, and call *that* the Spirit's power. Miserable delusion! As though the Spirit of God would sanction their insolent contempt of His Word! Christians must come back to their Bibles: the Word must touch the inmost recesses of their souls; "the sword of the Spirit must be seen gleaming in heavenly radiance" in the hands of the soldiers of the cross, before the triumphs of the Spirit can gladden the Church. The Spirit's work will be accomplished in us and through us, when we are brought under the influence of His instrumentality — THE TRUTH — the Word of God which liveth and abideth forever. Then only we shall know the power of prayer. Taught by the Spirit, and walking in the Spirit, we will pray in the Spirit. Prayer on earth will be in harmony with intercession in heaven, and must prevail. Then, "whatsoever we ask, we receive, because we keep His commandments, and do those things that are pleasing in His sight." God will graciously meet the supplications which He inspires, and He has an infinite fullness from which to supply our needs. "With Christ, He will freely give us all things."

The less gifted in the Church may be comforted with the assurance that mere fluency of speech is no mark of grace; and that man has reason to humble himself who is a stranger to wants beyond his own powers of accurate conception, and to desires too vehement for words. We ought, indeed, to aim at clearer conceptions, though the clouds may never be dissipated entirely here; and at fuller utterance, though the last big, burning desire of our mortal pilgrimage may issue in a groan or a sigh. But it must be remembered that the answer of prayer does not depend on the eloquence of our language; and that the groan which conveys nothing to the ear of man, may convey most to the ear of Him who searcheth the heart.

With such aids and assurances, we should pray in faith, "for he that doubteth is like a wave of the sea: let not that man think that he shall receive any thing of the Lord." If the answer seems to be delayed, we should only become the more importunate. "Knock, and it shall be opened." Some men's devotion needs the inspiration of a public assembly; prayer in the Spirit will often be in secret, when the heart has nothing to do with man; or in little circles of kindred souls, like the company who continued with one accord in prayer and supplication, waiting for the promise of the Father. We do not need to pray, as they did, for the promised Spirit; for the Spirit has come, and will never be removed. But we need to pray for renewed manifestations of His presence, that we and all the saints "may be strengthened with might by the Spirit in the inner man," that His comforts and fruits may be multiplied, and His triumphs extended to the glory of God, the edification of the Church, and the salvation of men.

CHAPTER FROM AN UNPUBLISHED BIOGRAPHY.

BY JAMES INGLIS.

CHAPTER I.

It seems a long way to travel back to the origin of a life which has expanded into the vigorous maturity of fourscore years — the period which covers the history of this great nation. And when we have reached the origin of it, and see the infant welcomed to the simple love of a cottage home in the Highlands of Scotland, it seems a strange enough contrast to the patriarch preacher of New York — a city which then also gave little intimation of its present gigantic prosperity. We are not writing the history of one whose name has been emblazoned on the roll of worldly greatness; and if we carry the reader to the romantic seclusion of that cottage home, it is not to excite the interest with which the pilgrim visits the birth-place of genius, to search for the tiny foot-prints which mark the outlet of a career which led to distinction. If we speak of the domestic circle which adorned its humility with the graces of hereditary virtue, it is not with the idle conceit of magnifying a hero with fancied ancestral honors. But, speaking to a people sprung from a Puritan stock, we would fain, by a description of kindred character, refresh the fading impressions of a grave wisdom, a sturdy virtue, and a heroic faith, which linger in the hearts of a small remnant of a departing generation. It may not be without its uses to mark the influences by which the boyhood was moulded which resulted in such a maturity; and that boyhood itself will be found to unfold qualities not unworthy of the admiration of the ripest manhood.

The general character of the scenery of Scotland has been made as familiar to Americans as that of any foreign land, both by the literature in which Scotchmen have imperishably recorded the admiration of mountaineers for their native soil, and by the description of travelers who have gone thither prepared to echo the admiration of scenes which that literature has made classic ground. The portion of Scotland with which our travelers have become most familiar is the entrance to the West Highlands. Multitudes of pilgrims annually find easy access from the picturesque banks of the Clyde to the mingled beauty and sublimity of Loch Lomond; and thence proceed through the awful majesty of its cloud-capped mountains, and the simple loveliness of its *bosky* glens, to the regions which the Wizard of the North has so thoroughly peopled with the creations of his fancy. The mountains of that region are lofty and rugged. Many of the peaks tower up to a height of from two thousand to four thousand feet, and between the ridges lie narrow valleys or *straths*, more remarkable for picturesque beauty than fertility, in which a hardy and industrious race earn a frugal livelihood by the cultivation of the coarser kinds of grain, and the care of flocks and herds, which pasture on the lower slopes of the hills. The almost impracticable mountain paths discourage intercourse with the busy world, and, within a short distance of the great thoroughfares of commerce, little communities may still be found who cherish, in their recesses, a primitive simplicity and purity of manners.

They are distinguished by a piety which modern laxity would regard as stern and austere, but which, observed more closely by a Christian eye, would be recognized as approaching our idea of the dignity and elevation of apostolic times. The advantages of literary culture, in which we might be disposed to boast our superiority, is made up in their familiarity with the Word of God; and, besides a mastery of the doctrines of the Gospel which would put many professed theologians to the blush, they often possess, under a rude exterior and the awkward reserve of their manners, the finest appreciation of the pastoral beauties and the sublimities of sacred

poetry. With the sublimities of the prophets there seems a peculiar sympathy in minds which take the impression of the natural grandeur of the Highlands.

An humble man of this class was introduced to a party of the literati of Edinburgh. Dugald Stewart, the metaphysician, who was of the party, asked him if he had ever heard anything so grand as the oft-quoted lines of Shakspeare —

> "Our revels now are ended: these our actors,
> As I foretold you, were all spirits, and
> Are melted into air, into thin air:
> And, like the baseless fabric of this vision,
> The cloud-capp'd towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve;
> And, like this insubstantial pageant faded,
> Leave not a rack behind: We are such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep."

"Yes," said the rustic, with a look as grand as his subject, "I have heard the passage from which that was borrowed: 'And I saw a great white throne, and Him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them.'"

They are devotedly attached to their National Church, which is the Presbyterian, holding as its symbol the Westminster Confession of Faith. With the multitude, indeed, this is now a mere national pride; but, even among the true children of God, this church is hallowed by the persecutions amid which it was founded, the remembrance of which is kept ever fresh in the traditions of the people. The *cairns*, or mounds, which mark the martyrs' graves, are regarded with reverence unmingled with superstition; and the story of the martyrs' faith and sufferings is narrated around the winter evening's fireside, to audiences that never tire and are never unmoved. Though all over the land may be found congregations who have seceded from the church as established by law, they would not admit that they have abandoned the church of their fathers. They rather protest against the corruptions

which have naturally followed the dependence of the Church upon the State — holding by the original symbols, and maintaining the original ecclesiastical order, but disclaiming the authority and the patronage of the Government.

The most marked and attractive feature of the religious system of Scotland is its family discipline and worship. A great man, who knew well the peasantry from which he rose, thus apostrophises his country, while he rebukes modern defections from the severity of ancient manners: "Ye were a nation of families, and every head of a family was a king and a priest in his house, which was a house of God and a gate of heaven! Your peasantry were as the sons of kings, in their gravity and wisdom. They were men who could hold communion with the King of Heaven. Oh! never again, till our King comes, shall the world witness such a chosen vine and noble seed as were planted among the most desolate wilds of the North!" This is not the mere partiality of patriotism, but contains truth which has not yet become merely historical. Among the glens of which we speak it still lives; and in many a straw-thatched cottage, which looks desolately forth upon bleak moorlands and mountains, may to-day be found the hallowed reality of which Burns' *Cotter's Saturday Night* is not an overdrawn picture.

Across a range of mountains which grandly walls in the extraordinary beauty of Loch Lomond and its hundred islands, lies one of the secluded valleys of which we have spoken, where nestles the village of Killearn — a collection of cottages scattered around the parish church. A neat free church now raises its rival steeple in the distance; and a monument is erected near it to the memory of George Buchanan, the historian and poet, and the tutor of James VI, who was born and educated there.

Among the most respected and influential of the farming population of the parish, were the family of the subject of this memoir, who, for successive generations, had rented a farm of a hundred and fifty acres on the outskirts of the village, where, having neither poverty nor riches, they maintained a virtuous independence. They were noted among their neigh-

bors for piety, integrity, and sagacity. His maternal grandmother was remembered, fifty years ago, as a woman of great strength of character, who, by her address and her knowledge of the Gaelic language, saved the village from being plundered by the rebel forces, who ravaged the country in 1745, when the Stewarts made their last attempt to regain the crown which their unworthy ancestors forfeited. A well written diary of her life and religious experience has been preserved in the family. Her son, the father of our subject, was a man of superior intelligence, and at an early age won the respect and confidence of all classes in the region. He was the representative of the family worth, and the hereditary tenant of the farm, and was entrusted with the collection of the public revenue of the parish. As appears by the parish register, he was married, in 1770, to the daughter of a neighboring farmer, of kindred character, and who, in like manner, could trace her pedigree through some generations of godly and exemplary worth. In the prime of a vigorous youth, they applied themselves to the duties of their station with diligence and success. The Divine blessing crowned their industry, and they were enabled to build a comfortable home, somewhat in advance of the humble cottages of their neighbors. It still stands, a substantial though unpretending farm-house, on a sloping lawn just without the village, named, from its site, Green End. Here, on May 17, 1778, their third son saw the light of a fallen world.

The domestic life of the family at Green End furnished a fine instance of the grave, peaceful and dignified economy of the Scottish household. Every morning and evening the hired laborers were assembled with the family to worship God, in the simple service of singing a Psalm, reading a portion of Scripture, and prayer. On the Lord's day this worship was observed morning, noon and night; and in the evening the whole household was instructed in the doctrines of the Gospel. The mother, besides, taught her children, at a very early age, to read the Scriptures. After they had begun to attend the village school, she gathered them around her every morning before they went to school, and again in the evening,

after their return; and, while she pursued some quiet housewife industry, engaged them in reading, by alternate verses, some portion of the Word of God, which she made the subject of conversation which never failed to interest them. In these daily readings, she explained the truth with such success, that now the aged minister often recalls his mother's expositions as the most forcible and correct.

Religion was wrought into the whole life of the family, and thus, walking together as heirs of the grace of life, these two humble Christians saw their children, six in number, growing up in the nurture and admonition of the Lord. Their first-born son died at the age of nine years, after having given the most remarkable evidence of an intelligent and well-grounded faith in the Redeemer. Another bereavement overshadowed the sunshine of their home, in the removal of their youngest child. And these, alas! were but the precursors of severe affliction. In the midst of so much happiness and promise, at the age of thirty-six, when the subject of our memoir was but seven years old, the head of the house was stricken down by a sudden illness, and the mother was left, with four children, to battle alone with the world, through the twenty-three years during which she survived her husband.

The particulars of family piety handed down, not only in its observances, but in its power, from sire to son, are recorded, not only to illustrate the character and manners of that age, but to furnish a much-needed and neglected lesson to the habits of this age, and a testimony to the preciousness and power of that household training the benefits of which still linger among us to the third and fourth generations, from those men of God who transplanted to New England a kindred piety.

> "From scenes like these Old Scotia's grandeur springs,
> Which make her loved at home, revered abroad"—

and though we may not appeal, in this place, to the patriotism, we may surely well address ourselves to the piety of this land, threatened far more seriously by the degeneracy of native morality, than by the influx of foreign ignorance and super-

stition; that, ceasing from the wisdom of man, and the restless transition from one to another of the flimsy expedients of moral amelioration, the sons of the Puritans may return to the old paths, and, in the peaceful seclusion of their homes, make the hearth and the family altar the centre of an influence which may soon pervade our communities with the light and life of Divine truth. It is not on the platform, but the hearth-stone — not in the occasional excitement of public meetings, but the every-day sanctity of life — not through the noisy agitation of imposing organizations, but through the silent training of the divinely instituted family relationship, that the great work of moulding a people to intelligence, virtue and piety is to be conducted. And it matters little how costly our temples, how imposing our public acts of devotion, or how numerous our public agencies of religion and benevolence: until domestic piety and discipline are revived, and until, within the sanctuary of home, incense and a pure offering ascends, the plague of infidelity and immorality can not be stayed. We will not be understood as pleading for the establishment of a form of family worship for the sake of its influence upon the members of the domestic circle. It is only when it is the natural manifestation of a living faith, whose influences pervade life and all its relations, that it can be aught else than a mockery of God, and an injury to all who are within the pale of its influence. But we know no more striking evidence of the emptiness of the loud and ostentatious profession of our day than the fact that it is to its public, and not its private activities that it always appeals. We boast of our multiplied church edifices, religious periodicals, Sunday schools, Bible and Missionary Societies, and the large revenues of benevolent institutions, in contrast with the days of our fathers; but we say nothing of the worldly conformities, at which they would have shuddered, unless it be to scoff at their narrow views; or of the decay of scriptural intelligence, spiritual mindedness, and every-day devotion.

SIGNS OF THE TIMES.

BY F. W. FABER.

The days of old were days of might
In forms of greatness moulded,
And flowers of heaven grew on the earth,
Within the Church unfolded;
For grace fell fast as summer dew,
And saints to giant stature grew.

But, one by one, the gifts are gone,
That in the Church resided,
And gone the Spirit's living light
That on her walls abided,
When by our shrines He came to dwell
In power and presence visible.

A blight hath past upon the Church;
Her summer hath departed;
The chill of age is on her sons,
The cold and fearful-hearted:
And sad, amid neglect and scorn,
Our mother sits and weeps forlorn.

Narrow and narrower still each year
The holy circle groweth,
And what the end of all shall be
No man or angel knoweth:
And so we wait and watch in fear —
It may be that the Lord is near!

WAYMARKS IN THE WILDERNESS.

FEBRUARY, 1857.

ADVANCING LIGHT OF PROPHECY IN THE ABRAHAMIC COVENANT.

BY JAMES INGLIS.

PRELIMINARY.

When man fell by transgression, and forfeited life in the favor of God, the purpose of Divine Mercy was announced in terms that conveyed a complete assurance of the overthrow of Satan and the restitution of all things. This purpose was to be executed by one who is styled, by way of distinction, "*the* seed of the woman"—who was to suffer in the conflict, but, in suffering, was to triumph. The manner of man's redemption is made plain to us, since God has sent forth His Son, born of a woman, to destroy the works of the Devil; and now we can look confidently forward to the time when Satan shall be bruised under our feet, and when, in the everlasting kingdom of our Lord, all that was lost shall be more than restored. The announcement to our first parents seems to us vague and indefinite, but then it evidently revealed enough to fix their faith in a coming Saviour, and to awaken hopes of immortality.

The great Gospel truth concerning a suffering Saviour, the propitiation for our sins, was from the first embodied in

typical sacrifices. As we are informed, "By faith Abel offered unto God a more excellent sacrifice than Cain." It was "by faith," which implies a Divine promise and appointment — an expression which should at once settle the question as to the divine institution of sacrifice. From this institution, as Jonathan Edwards remarks, "all nations derived the same custom. No nation, however barbarous, has been found without it. This is a great evidence of the truth of revealed religion; for no nation but only the Jews could tell how they came by the custom, or to what purpose it was to offer sacrifices to their deities. The light of nature did not teach them any such thing. That did not teach them that the gods were hungry, and fed upon the flesh which they burnt in sacrifice; and yet they had all this custom — of which no other account can be given but that they received it from Noah, who had it from his ancestors, on whom God had enjoined it as a type of the great sacrifice of Christ."

We have traces of the common faith and hope of the elect throughout all the antediluvian period. The account we have of the offerings of Cain and Abel shows that there was an appointed place of worship where the Lord manifested His gracious presence, probably in some display of His glory similar to that in which He dwelt between the cherubim in the Tabernacle and Temple. After the birth of Enos, the son of Seth, we are informed, "Then began men to call upon the name of the Lord." Not that then, for the first time, men worshipped Jehovah, for the previous narrative proves the contrary; but this expression, "to call upon the name of the Lord," has evidently a peculiar significance in Scripture. A striking instance of this occurs in Joel ii. 32: "Whoever shall call upon the name of the Lord shall be delivered;" which Peter quotes in his address on the day of Pentecost, as referring to faith in the Redeemer. Paul also quotes it as the warrant of our faith in Him, in Rom. x. 13. And these quotations enable us to interpret many other passages in the Old Testament, as parallel with those passages in the New Testament which describe the saints as "those who in every place call upon the name of Jesus Christ our Lord." It is, in

fact, an appropriate designation of a peculiar people, who, in every age, have been separated from the world that lies in the Wicked One, by faith in a common Saviour — as will be made more evident by a consideration of the proper use of the name of JEHOVAH, in another place. We recognize the distinct appearance of this people in the days of Enos, when, on the one hand, the increasing population of the earth rendered the distinction more apparent, and increasing ungodliness widened the separation; and when, on the other hand, the conceptions and knowledge of the Deliverer were expanding among the people of God, and they were bound more closely together by the ties of a common faith in the presence of their enemies. A fragment of antediluvian prophecy, by the mouth of Enoch — that illustrious example of faith, in its triumphant exercise and sanctifying influence — has been preserved to us in the Epistle of Jude, in which, with a vividness and distinctness that seems rather to belong to the last times, he describes the true glory of the Redeemer, and anticipates His triumph in judgment. "Behold, the Lord cometh with the myriads of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him."

While we trace a people, before the Flood, one in faith and hope with those who, in later times, "do believe in God," it is a sad truth that they are but a few out of the multitude who followed in the way of Cain. When the constitutional vigor of the race was as yet unimpaired by the accumulating traces of hereditary corruption, and when human life was prolonged for centuries, we might expect that vice, unchecked, would attain gigantic proportions. In process of time, also, the originally wide distinction between the sons of God and the seed of the Serpent began to be obliterated, by a declension of the former class. Those who called upon the name of the Lord entered into fatal alliances with those from whom, in purer days, they would have shrunk as the enemies of God. The consequence may be anticipated: religion was

almost banished from the earth, and vice every where triumphed; so that He who at first, with paternal delight, "saw every thing that He had made, and, behold, it was very good," now "looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted his way upon the earth." So far as appears from the record, only one man stood out against the prevailing impiety: "Noah found grace in the eyes of the Lord"—the last remnant of faith in a race to whom God had displayed the riches of His grace.

And how was this remnant to be preserved from being swallowed up in the abounding corruption, or crushed by the abounding violence? After due warning to the ungodly, He, whose eye never for a moment loses sight of His own, sent a flood, and swept away the ungodly, while Noah and his family found refuge in the ark built by God's appointment. Thus, from the corruption and violence that threatened it, the remnant of righteousness was saved by the waters in which the world that then was perished. The salvation of the Church was effected by the destruction of evil, and life was brought out of death.

We can not dwell on the appalling catastrophe, but at once consider Noah a second head of the human race, descending from Mount Ararat to occupy the desolate but purified earth. On issuing from the ark, his first act was to erect an altar to the Lord, and, in a memorable act of faith in the promised Deliverer, to consecrate himself and his all to God. Jehovah signalized His approbation of that faith by giving a new grant of the earth to mankind, under a new dispensation of His providence, under which, though the earth has from age to age been filled with deceit and violence, His mercy and forbearance remain, according to His promise that the earth should not again be overwhelmed, but should be reserved unto the consummation of all things. God's providence is not now retributive, as it was in the antediluvian period, and as it was under the extraordinary constitution of the Israelitish nation. Temporal prosperity is not the token of God's approval of His people, and temporal afflictions are not the sure retribution that follows in the track of impiety. The

nations of the earth have existed under this promise to Noah, that a fair opportunity might be afforded them of showing what they could accomplish, and that, at last, His mercy in the salvation of any might be apparent.*

With this new constitution the ancient covenant of God was not lost sight of. "And I, behold I establish my covenant with you"— language in which God's gracious promise was revived and renewed. Noah's faith in the coming Deliverer is also indicated in the prophetic blessing of his sons. "Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem." In which, as Hengstenberg remarks, the patriarch beholds a degree of prosperity for his son Shem, so great, that instead of announcing it in direct terms, he is moved to break forth in praise to God, by whom it was to be conferred. The nature of this prosperity is indicated by the use of the name Jehovah, which refers to the divine Redeemer, who is styled the "God of Shem," implying that He would

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* Warburton imperfectly apprehends this truth when he says: "But that distribution of reward and punishment which God, under every mode of His moral government, makes with supreme justice either in this world or hereafter in another, was, when the sentence of death was denounced on man's transgression, at first made here in this world, so long as he continued to be favored with the administration of an equal or extraordinary providence, which, as we learn from the Mosaic history, was continued from the Fall down to the time when polytheism universally prevailed; for when the world, by reason of the vices and corruptions of its inhabitants, did not like to retain God in their knowledge, but changed the glory of the incorruptible God into an image made like to corruptible man, that first dispensation of Providence was withdrawn. Yet, so soon as God had selected a chosen race, and had separated it from the rest of mankind to place His name there, we see with astonishment this equal providence revive in Judea, for man was still under the curse or doom of death; and this existed till repeated idolatries — the crime which first caused the equal providence to be withdrawn from the nations at large — did at length deprive the chosen people likewise of their share of the blessing."—*Divine Legation*, vol. ii, p. 364. We will not be suspected of sympathizing with Warburton, either in his views of the ground of these facts, or in the use he makes of them.

sustain His covenanted relation to Shem. By the dwelling of Japheth in the tents of Shem, it is intimated that the true religion was to be preserved among the posterity of Shem, and imparted by them to the descendants of Japheth, who were to be received among the true worshippers of God. As it is elsewhere foretold, that, through the seed of the patriarchs, all nations should be blessed, so here it is predicted that the blessings of salvation are, from the posterity of Shem, to be extended to the posterity of Japheth.*

Assured against a return of the waters of the deluge, the race of man spread over the face of the earth, not without abundant evidence that the imagination of man's heart is evil from his youth. It might have been expected that the memory of God's awful judgment would, through many succeeding generations, restrain human pride and passions, yet the traces of the ravages of the flood were not obliterated when an impious confederacy, to erect a tower of defiance against God, rendered it necessary to scatter them by an extraordinary providence — the confusion of their language. Noah died but two years before the birth of Abraham ; yet, in Abraham's day, idolatry had overrun the world, and the worship of Jehovah was almost extinct. So emphatically does every page of human history refute the boast of carnal wisdom, that it can find its own way out of darkness into light!

On the speedy corruption of mankind subsequent to the general deluge, God was pleased to adopt a new method of perpetuating a knowledge of Himself and of His purposed grace among mankind. He selected a family, separated them from all other families of the earth, and fenced them round by peculiar institutions, whom He made the depository of His oracles, and through whom He determined to execute His gracious plan. It is this new measure, and the advancing light of prophecy in it, that we now come to consider, in the call of Abraham, and the covenant which God made with him.

Lingering still near the cradle and original homestead of

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* See Hengstenberg's Christology on Gen. ix, 9, 10.

the human family, the ancestors of Abraham dwelt in Ur of the Chaldees, supposed to have been situated in Mesopotamia. Joshua, in his parting counsels to the tribes of Israel, says of Terah, the father of Abraham, and his family, "They served other gods;" and in the midst of this idolatry, in which, probably, he participated, Abraham was summoned to leave country and kindred, and go to an unknown land, upon the assurance of God—"I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." We have the simple but expressive record, "So Abraham departed, as the Lord had spoken to him." The faith displayed in this sublime act of obedience is celebrated in all the subsequent Scriptures. And, to estimate it aright, we must remember that, in that corrupt age, the whole tide of human opinion was against him—he was called to sacrifice all that was dear to man—to estrange himself perpetually from home and kindred—to expose himself to unknown toils and dangers in a foreign land; and all this upon the bare promise of God, which, to him, was an untested security. The sacrifice was immediate: the blessings promised were remote. He was already seventy-five years of age, and had no child; yet, in the face of all probabilities, he believed God, and went out, not knowing whither he went—an unparalleled instance of simple confidence in Jehovah.

Following the Divine guidance, he arrived at Sechem, in the plain of Moreh, where God revealed to him that he had reached the promised land—"Unto thy seed will I give this land;" but, as yet, there was no resting-place for the patriarch himself. As a dweller in tents, a stranger in the land, God preserved and prospered him. Lot, his nephew, had accompanied him on his journey, but the design of God required that His chosen servant should be separated even from this last bond of earthly association, and, in His providence, a separation was effected. God then made a more full and distinct revelation of His purpose—Gen. xiii. 14: "And the Lord said unto Abraham, after that Lot was separated from

him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land that thou seest, TO THEE WILL I GIVE IT, *and to thy seed forever*. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then thy seed also shall be numbered." Yet the promised inheritance was not to be immediately possessed, for it is added, "Arise, walk through the land, in the length of it and the breadth of it, for I WILL GIVE IT UNTO THEE."

After multiplied wanderings and perils, God again assured him of protection and reward; and Abraham, emboldened by the condescension, inquired of the Lord, *first*, regarding the promised seed, and received the assurance of a natural descendant who should inherit the promise; *then*, regarding the inheritance, and God, with the utmost solemnity of sacrifice, renewed the assurance: and now, for the first time, it is said, "The Lord made a covenant with Abraham" (xv. 18). A proper understanding of this transaction, and of the subsequent revelations of God's grace, requires some explanation in this place of the Scriptural use of the word "covenant."

In transactions among men, a covenant is a mutual consent or agreement of two or more persons to do or forbear some act or thing — either party being bound to the fulfillment of certain conditions; and, carrying this idea into spiritual things, when God is said to make a covenant with man, it is erroneously understood as a contract between parties, in which God binds himself to confer certain blessings, upon the ground of something to be done by man. Nothing could be more subversive of the plan of mercy, nor more dishonoring to God, than to represent man as in a position to make a contract with Jehovah, or to give an equivalent for the blessings promised in the everlasting covenant. God, in the promise and bestowment of salvation, is to be regarded as exercising grace and mercy to the guilty. Man is to be regarded as receiving a free gift, to which he can urge no claim, and for which he can render no price. Faith is not a condition which man performs as his part of the covenant, but is the simple reception of the blessings freely given to us

of God. Holy obedience, so far from being the fulfillment of man's engagement in a mutual covenant, is itself among the blessings of the covenant, and an essential part of the salvation promised by God. As it is written, "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them." If every instance in which God is represented as making a covenant with man be examined, it will be found that it contains a free promise of undeserved blessings to man. So it is in the case before us—"In that same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land." So, in the case of David, God says, "I have made a covenant with my chosen. I have sworn unto David, my servant, thy seed will I establish forever, and build up my throne to all generations."

While it is evident from every example that God's covenant is His free and gracious promise of blessings to man, it is necessary to observe that another important element enters into the very nature of such a covenant. Although God had made repeated promises of the same inheritance to Abraham, we hear nothing of a covenant until a solemn sacrifice has been prepared, and the symbol of the Divine Presence has passed between its divided parts. The bestowment of blessings upon the guilty implies the remission of sins; and since God is holy, and just, and true, He can not manifest grace to sinners without a satisfaction to His holy law, which He has graciously provided in the sacrifice of Christ—"without the shedding of blood, there is no remission." The manifestation of His grace to man is all based upon this vindication of His justice; and this enters into the idea of His covenant, *which is His free promise of salvation, ratified by the death of Christ.* Previous to the coming of Christ to put away sin by the sacrifice of Himself, God was pleased to direct men's minds to this event, as the basis of all His gracious dealings with them, by means of a typical sacrifice; and whenever He is said to make a covenant with them, it will be found that He makes a formal promise to them, when a sacrifice has been slain in confirmation of it. So the Apostle Paul, in pointing to Christ

as the Mediator of the new covenant, argues: "For where a covenant is, there must also be death of the appointed victim. For a covenant is of force when the sacrifice is slain; otherwise, it is of no force at all while the victim liveth." He then refers to the ratification of the Mosaic covenant by sacrifice, when Moses said, "This is the blood of the covenant which God hath enjoined upon you"—language which corresponds with our Lord's reference to His own sacrifice, "This is the new covenant in my blood, shed for many, for the remission of sins." The Hebrew word rendered "covenant" refers to this distinguishing feature of the transaction, and signifies literally *purifier*, or *purifying sacrifice;* and the phrase, to make a covenant, signifies literally *to cut* or *to smite the purifying sacrifice.*

When men observed that God confirmed His promises to them by sacrifice, it was not unnatural that they should adopt the practice of ratifying their solemn engagements and treaties with one another by the same rite. When God thus confirmed His promise, it intimated that He would be gracious to them through the sacrifice of Christ. When men used this solemnity, they severally bound themselves to the faithful performance of their engagements by all their hopes of salvation; and in this manner also they appealed to God for His blessing on the transactions. We have examples of such a practice in the sacrifices offered when a covenant was made between Abraham and Abimelech, and between Jacob and Laban. The practice also lingered among the traditions of idolatrous nations, of which profane history furnishes examples that will occur to many of our readers.

Among others, Livy gives some account of the ceremonies used on such occasions. When a treaty was formed between the Romans and the Albans, the representative of the Romans, having recited the terms of the treaty, uttered the following invocation over the selected victim: "Hear, O Jupiter! hear me, Father Protector of the Albans! ye Albans, hear! I vow that the Roman people will never be the first to abandon these obligations, which have been recited from beginning to end from these writings, in good faith and in their full mean-

ing. If they be the first to abandon them, do thou, O Jupiter, smite the people of Rome as I now smite this sacrifice, only smite with as much greater severity, as thou art mightier than I am." Having said this, he killed the sacrifice with a blow.* The same historian relates, that on the eve of the battle of Trebia, Hannibal exhorted his army, and concluded by promising them the most magnificent spoils, as the reward of their valor. To confirm their confidence in his promise, he took a lamb, ready for the altar, and, placing his left hand on it while he held up a large flint in his right hand, he invoked Jupiter and the other gods, that if he failed in his promise, they would slay him as he then slaughtered that lamb; and on that invocation, he crushed the head of the victim with the stone.†

Among men there are mutual stipulations in a covenant, and both parties usually engage in the sacrifice; but when God makes a covenant with men, He only ratifies His own free promise by acknowledging the propitiation for their sins; and so in the case immediately before us — the appointed animals were divided, and the parts were arranged opposite to each other; but the symbol of the Divine Glory alone passed between the pieces, while Abraham was a passive spectator of the solemn scene. God then solemnly confirmed His promise to Abraham, over a sacrifice typical of the great propitiation; and, from this time, when He renews His promise, it is always by a reference to this covenant.

There is another and secondary use of the term *covenant*, which it is necessary to notice, in order to a fair understanding of some portions of Scripture. An institution or system of institutions, founded upon God's promises and illustrative of them, is sometimes called His covenant. The Sabbath, for example, is called a covenant, because it is a sign of the promised rest; and the observance of it is a profession of faith in God's covenant or promise. So, in the institution of the Lord's supper, the Lord said, "This cup is the new

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* Livy, lib. i, cap. 24. † Livy, lib. xxi, cap. 45.

covenant in my blood," because it is a sign of it. The whole system of the Mosaic institutions is called God's covenant, because these institutions were founded on the promises, and were signs of the blessings. So, also, we read of the covenant of circumcision, because it was a sign of the blessings of God's covenant. It would be a manifest perversion to represent these institutions, in their observance, as conditions to be fulfilled, as man's part of the contract — as the ground on which God bestowed His blessings; for in the case of circumcision, for example, the covenant was ratified with Abraham years before it was instituted. It was but a sign and memorial of the covenant, in the observance of which Abraham displayed his faith in the promise; as Paul takes care to show in arguing the grounds of Abraham's justification: "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also: And the father of circumcision to them who are not of the circumcision, but who also walk in the steps of the faith of our father Abraham, which he had yet being uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or his seed, through the law, but through the righteousness of faith."

We must leave the consideration of the Abrahamic covenant itself for a future opportunity, and shall conclude this preliminary article with the notice of one or two other important incidents in the life of the patriarch. When he was ninety years of age, God re-affirmed the covenant, and changed his name from Abram to Abraham, "the father of multitudes," and added (Gen. xvii. 6), "And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant

between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Then also He promised more definitely that Sarai, whose name was changed to Sarah, "the princess," should be the mother of the long-expected son; and, according to this promise, Isaac was born, when Abraham was a hundred years old.

The last and severest trial of Abraham's faith still remained. This son of his old age grew up in his affections, and God broke in upon his dream of peace, with the command, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering." Poor old father! and can even *thy* faith sustain this trial? It was his only son, whom he loved — the solace of his declining years — the child of promise, in whom so many precious hopes were bound up, in whom the promise was entailed, and of whom the promised Saviour was to come. Must he fall by a wretched father's hand, without a reason given or an alternative offered? But Abraham's faith did not stagger even here. "He that had received the promise, offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, from whence also he received him in a figure." He arose early in the morning, made all needed preparations for the journey, and set out sad, but not despairing. For three days he traveled on, with the beloved son before his eyes, unmoved in his resolution. With unfaltering purpose, he ascends the mountain. What an appeal to a father's heart, when the unsuspecting youth asked, "My father, where is the lamb for a burnt offering"! But his faith does not waver. The altar is built — the victim is bound! We know not what endearments passed between the father and son — what groans of anguish mingled with the father's words of consolation. The knife is grasped! The father's eye perhaps shrank from the

imploring eye of the son; but it must be done! And Abraham stretched forth his hand —— O, the agony is past! A voice from heaven arrests the deed, Isaac is unbound, and a ram caught in a neighboring thicket was offered in his stead. A fitting time this to renew the covenant, with more distinct assurance of the Redeemer, who, long years after, was sacrificed for sin near the very spot where they stood. The covenant was now confirmed by an oath. "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the sand that is upon the sea shore; and thy seed shall possess the gate of his enemy, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice."

A few more years, and Sarah died in Kirjath-Arba. The widowed patriarch, still a stranger in the land of promise, bought a burying place, the only possession he has yet obtained in that land of which God said, "I will give it thee." The venerable man had filled up the measure of a hundred and seventy-five years. "Then Abraham gave up the ghost, and died in a good old age, an old man and full of years, and was gathered to his people, and his sons Isaac and Ishmael buried him in the cave of Machpelah: there was Abraham buried and Sarah his wife."

THE CATACOMBS.

BY JOHN HOGG.

The word Catacombs, or *catacumbæ*, that is, places of sepulture, was first given by Gregory the Great to those subterranean vaults beneath the City of Rome, in which the early Christians were accustomed to bury their dead. In early times, they were styled *Areæ*, that is, vacant places, because out of them the sand and building materials were dug for the construction of the City of Rome, and *Cemeteries*, or sleeping places, indicating the pleasing conviction that, to the believer, death is a sleep in Jesus. These Catacombs, or subterranean tombs, have been discovered in Rome, Naples, Syracuse, Malta, and, in the year 1844, on the island of Melos. They are all very much alike in structure, internal arrangements, and symbolical representations; and it has been thought probable that those of Rome and Naples were used as places of Christian sepulture as early as the end of the first, or the beginning of the second century. The Christians, compelled by persecution, frequently met in these tombs for the purpose of public worship, and to celebrate the Lord's supper; and hence, when the Emperors Valerian and Gallienus commanded them not to enter the Cemeteries, it was deemed a calamity little less than death itself: and, after the age of persecution closed, the tombs of the martyrs were places of frequent resort for the pious, and kings and emperors regarded it as a high privilege, during the middle ages, to be buried by the side of those who sealed their testimony with their blood, in defence of Christianity. Leo the Great, who died in 462, was the first pope who was not buried in the Catacombs, but in the vestibule of St. Peter's Church, at Rome; but it was still customary to bury priests

and princes in these honored vaults, at Rome, in the second half of the sixth century, and at Naples and Sicily, in the ninth and tenth centuries. After this period, only a few bishops and princes of distinguished name were buried in the Catacombs.

The veneration with which the Catacombs were regarded by the early Church, soon led to superstitious usages. It was customary, from the earliest ages, to celebrate the anniversary of a martyr's death in these vaults, called his *birth-day*, because he was then said to be born into a new and better state of existence. At these annual gatherings, the acts of the martyr were read, several discourses were delivered, and hymns were sung, the Lord's supper was celebrated, and the entire proceedings were closed by the *Agapæ*, or love feasts —a simple and innocent meal, in which the first Christians participated after the celebration of the Lord's supper. These customs were, however, productive of gross irregularities. It was felt that the Church in heaven and on earth is one family, and that the sleeping members of Christ's mystical body have communion with the living. To indicate this communion, the graves of the Christians were not placed here and there by the side of the road, or each family buried in its own field, as with the heathen; but together, as if even the dead were capable of mutual intercourse. Thus, Cyprian, bishop of Carthage, denounces Martial, a Spanish bishop, in no measured terms, because, along with other defections from Christianity, he had interred his children in the burial places of the heathen. In carrying out this idea, much beyond its original and legitimate intention, it was customary, from the fourth to the eighth century, to communicate with the dead; to place the consecrated bread not in the mouth, but on the breast of the deceased; and, having put the wine into a small phial, to place it either in the grave with the deceased person, or in a small niche in the wall. The third Council of Carthage, which met in 397, condemned that practice in their sixth canon, as contrary to the original institution and design of this holy ordinance. "It is determined," says the Council, "that the Eucharist shall not be given to

the bodies of the dead; for it is said by the Lord, 'Receive and eat,' but corpses are neither able to receive nor eat.'" The evil was greatly increased when worldly men were admitted into the Church, after Constantine the Great had established Christianity. Men, who knew nothing of Christianity but its name, held almost daily festivals at the tombs of the martyrs, at which they ate and drank to excess, till, at last, the Agapæ degenerated into the Parentalia, which the heathen were accustomed to celebrate at the tombs of their deceased ancestors. These gross excesses gradually brought the festivals at the tombs of the martyrs into disrepute. During the middle ages, the Catacombs became the resort of robbers; and, at last, the entrances to these ancient tombs remained undiscovered for centuries.

The rude inscriptions on the tombs of the early Christians are exceedingly interesting. The earliest of them are written in large capital letters, ill-written, badly spelled — bearing evident traces that they were the production of an illiterate and oppressed people. It seems that some of the relatives of the deceased were not able to read, and that they had recourse to several curious devices, that, amid the multitude of graves, they might be in no doubt of the resting-place of their departed friends. Thus, on the grave of Dracontius, we have the rude figure of a *dragon*, or *snake*, because *draco*, in Latin, means a dragon; on the grave of Onager, an *ass;* and on that of Porcella, a *little pig* — such being the meaning of their names in Latin. These rude inscriptions evidently belong to a poor and oppressed community, and clearly show that, in the early ages of Christianity, "not many mighty, not many noble were exalted."

The early inscriptions on the tombs of the early Christians equally show their deep poverty and the strength of their faith and hope. Some simply record, in the rudest characters, the name and age of the deceased. Of this, the following is an example: "Irene, who lived five years, twenty-five days." This inscription is accompanied with the rude representation of a dove, with a palm-leaf in its mouth — indicating that the storm of Divine wrath was passed. In other

instances, the inscriptions contain sentiments of hope and confidence. From the numerous examples that might be given, we shall simply select the following :

1. "Arecusa, in peace. She lived seventeen years, more or less."
2. "Syosima, twelve years old, in peace."
3. "To the well-deserving Petronia, who lived seven years. Died in peace."
4. "Justus sleeps."
5. "Sabbatia, about twenty-nine years of age. Departed in the sleep of peace."
6. "Olympiodorus lives in God."

Each of these simple inscriptions are the representatives of large classes that may be found in the Catacombs. Though multitudes who lie beneath these stones must have died a violent death, yet there is no record of blood and wounds, and no prayers for vengeance on their murderers. Peace, peace is the sacred symbol which meets you on their tombs. They are described as asleep — showing that there is a glorious resurrection morn. They are not so much regarded as dead, as living in God — as if death were merely an emigration from one world into another.

Some of the inscriptions are accompanied with a wish or prayer, in which they are requested to pray for their friends and brethren. Cardinal Wiseman, in his *Lectures on the Principal Doctrines and Practices of the Catholic Church*, cites the following examples, for the purpose of showing that it is right to pray to saints, that they might intercede for us with God :

1. "Sabbatius, sweet soul, pray and entreat for thy brethren and comrades."
2. "Atticus, thy spirit is in bliss : pray for thy parents."
3. "Jovianus, may you live to God, and pray."
4. "Anatolius made this monument to his well-deserving son, who lived seven years. May thy spirit rest well in God, and thou pray for thy sister."
5. "Pray for us, because we know that thou art in Christ."

"These," exclaims Cardinal Wiseman, "are, most of them, inscriptions on the tombs of martyrs whose bodies were de-

posited therein during the very first centuries of Christianity, when men were ready to die for the faith of Christ." The Cardinal, as a wise Romanist, carefully conceals the fact that the Christians buried their dead in the Roman Catacombs till the close of the sixth century; and that in the examples he has given, there is a full-point placed after every word — a practice which did not exist till between the fourth and fifth centuries. If the Apostle Paul could say, "The mystery of iniquity doth already work," when the churches were still composed of those converted from heathenism to Christianity, we surely can not wonder that at a later age the progress of corruption should be still more apparent. In the second century, Tertullian advised, though he did not command, a certain widow to pray for the soul of her deceased husband. It was also imagined that the souls of the pious did not go immediately after death into the presence of God, as the Scriptures taught, but into an intermediate place, styled a place of refreshment. Some of the inscriptions contain notices of this superstitious notion, as in the following example: "Niaforus, sweet soul, in the place of refreshment." This inscription, from its spelling and execution, is much earlier than any the Cardinal has quoted; and it is easy to be seen how this general sentiment would, in a few years, degenerate into the worst errors of Popery.

The date of a few of the inscriptions is fixed, as they record the names of the Roman consuls, when they were erected. This has, however, been a great source of error. The same names of consuls occur at very different periods of Roman history. Of this, the following is an example: "Innocentius to his wife, with whom he lived happily ten years, twelve days, who departed from this age on the Ides of August, Gallicarus being consul." The name of the other consul has been obliterated. Now, this date will agree either with the year 127, or 150, or even 237, though, from the style of the inscription, the two earlier dates are the more probable. Another inscription purports to have been made in the year when Anicius Faustus and Severus Gallus were consuls, which was at one time erroneously placed in the

year 98, but which, in reality, did not occur till 298. The truth is, that the earliest inscriptions are entirely destitute of dates; so that a date almost uniformly indicates a later origin. Thus, in Sicily, we have an interesting stone, with the following Greek inscription: "Stephan, the deacon, of blessed memory, rests here, who died on the 11th of the month of June, under the consulate of Monayius and Plinta" —a date which agrees with 419. In the Roman Catacombs, the latest date refers to the year 568, under the consulship of the Emperor Justin. It is, indeed, true that the monk Dionysius Exiguus, about the middle of the sixth century, introduced the practice of computing events from the birth of our Saviour; but the new era was not generally adopted till between the eighth and ninth centuries.

When the era of persecution closed, it was common for persons to purchase graves in their lifetime for themselves and friends, that they might be certain their ashes would repose with the honored dust of the martyrs. Thus, we have the following inscriptions: "Constantia made for herself this place, while alive;" "Marcella made this for herself and her daughter Benedicta, while alive. In peace." At a later period, the name of the Fossor, or individual who dug the grave, and who was then placed among the lowest orders of the clergy, was included in the inscription. In illustration of this point, we may cite the following: "Felarius Stilico being consul, on the 10th of the kalends of September, Soteres, while alive, bought this place, for herself and her husband, Vernaculus, from the Fossor Celerinus." The modern date of this inscription is the 23d of August, 400 or 405. That the members of the same family might be buried together, we frequently meet with double, and even threefold graves. Of this, the following instances may be cited as examples: "Valerius Rogatianus, while alive, made for himself and his wife a double grave. In peace." Sometimes we have nothing more than a simple record of the names of the deceased, as in the following example: "Severus, Leontius, Victorinus—a threefold grave." This custom, together with the names of endearing tenderness that appear

on the tombs, show that the early Christians cherished each other's memory, and that they expected a happy reunion when the suspended friendships of earth should be resumed. It is obvious that Christianity, while it controlled and directed, did not freeze up the warmest sympathies of our nature, but directed them all into a proper channel. These tender sentiments must have bound the Christians into one happy community, and must have soothed the pangs of those who were about to be separated from beloved friends and relatives.

> "To hope, to think that we are dear,
> Must change to bliss the deepest wo,
> The saddest hour with rapture cheer,
> And wake an angel's joy below."

Christian antiquarians have been very much perplexed by a small number of inscriptions that indicate a mixed heathen and Christian origin. On some graves we have the capital letters inscribed, "D. M.," or "D. M. S.," which the heathen engraved on the tombs of their relatives, dedicating them to the infernal gods. They mean, "To the infernal gods," or "Sacred to the infernal gods." It was at once felt that these inscriptions were wholly unsuitable to the hopes and aspirations of a Christian; and, hence, various attempts have been made to obviate the difficulty, so as to vindicate the character of the primitive Christians. It was impossible to deny that these were Christian tombs, as they contain the expressions, "In peace," "Laid down in peace," "Having departed from the age"—sentiments wholly unknown to the best forms of heathenism; and many of them bear the monogram of Christ's name, in which the second Greek capital letter of the word "Christ" is run up through the first—a custom which later and more superstitious ages transformed into a literal cross. Some have supposed that the early Christians employed heathen symbols with a Christian meaning, and that on their tombs the questionable inscriptions meant, "To the Supreme God," or "Sacred to the Supreme God." But this supposed conformity to the idolatrous cus-

toms of the age is wholly inconsistent with the known aversion of the first Christians to all monuments of idolatry, and is an explanation much better suited to the temporizing indifference of the nineteenth century than to the uncompromising fidelity of the first. It would be at once felt that the letters would suggest the heathen meaning, which was completely interwoven with all the habits and feelings of the age, and that the Christian meaning would be entirely kept in the background. These Christian inscriptions, with a heathen reference, are all of a comparatively late date, when the piety of the Church had greatly declined. This has led to the supposition, that these monumental stones had been first placed over the graves of the heathen, and that the Christians, having partially effaced the original inscription, employed it to indicate the place where a Christian reposed. It is not improbable that, in some instances, the mystical letters, "D. M. S.," were employed with no very definite idea of their meaning. Thus, we know that a heathenish mode of speech may prevail long after the ideas are forgotten which it was originally employed to convey; and, hence, we use the names Sunday, Monday, Tuesday, Wednesday, &c., without ever supposing that these days, as in heathen times, were dedicated to the Sun, Moon, Tuisco, and Woden — deities worshipped by our Saxon forefathers. It is probably to the combined operation of both these causes that we have a few such inscriptions as the following: "To the infernal gods. Principio erected this to his most dear son, who lived six years, twenty-seven days. In peace."

It appears from their names that many of these inscriptions commemorate the worth of departed females. Heathenism and false Christianity have alike degraded woman below her true dignity, either to the condition of a beast of burden, or to the toy of an hour and a slave of passion. Christianity first elevated her to her true position in society — not as the petulant plaything, but as the companion and equal of man; and this is, perhaps, one reason why women, in all ages of the Church's history, have so warmly embraced the Gospel, and why, in primitive times, she so frequently died in its

defence. When our Saviour was forsaken by His disciples, He was followed by the weeping daughters of Jerusalem; and it was females who were last at the cross and first at the tomb.

> "*She* ne'er with treacherous kiss her Saviour stung,
> Nor e'er denied Him with unholy tongue:
> *She*, when apostles shrank, could danger brave —
> Last at His cross, and earliest at His grave."

NEBUCHADNEZZAR'S VISION OF EMPIRE.

BY JAMES INGLIS.

Nebuchadnezzar's vision of a colossal image, with Daniel's interpretation of it, has been used by most expositors of prophecy as the basis of their calculations of the course of time, and by writers on the millennium as the guide of their discussions. The importance of this vision, for these purposes, is apparent at a glance, since it traces the course of earthly sovereignty, in a continuous line, from the days of Nebuchadnezzar, "that head of gold," down to the hour when all earthly sovereignty shall make way for the kingdom which the God of heaven shall set up. "For the true account of times in Scripture, we must have recourse to that sacred kalendar and great almanac of prophecy — the four kingdoms of Daniel — which are a prophetic chronology of times, measured by the succession of four principal kingdoms, from the beginning of the captivity of Israel until the mystery of God should be finished."

The general features of this vision, and its interpretation, are familiar to all our readers, and need not be dwelt upon in this place. The application of the interpretation, so far

as it relates to the four successive monarchies, is not to be disputed. It is a simple question of fact. The prophecy itself determines the power symbolized by the head of gold. And when we interrogate history, By what was the empire of *Babylon* superseded? there is but one answer — *The Medo-Persian.* When we ask, By what power was that second empire overthrown? the unequivocal answer is — *The Grecian.* And equally distinct is the answer of history, when we inquire into the successor of the third empire, *the Roman* — the fourth and the last. Secular writers have not failed to notice the fact, that there have never been but four universal monarchies; and though their sagacity could not determine that there can not be a fifth, they have necessarily noticed the dismemberment of these formerly-consolidated sovereignties, in which the distributive forces of the nations were gathered up. The infidel might well be arrested by the prescience which, in the days of Babylon's glory, not only anticipated her fall, but foresaw that, when these four universal monarchies had run their course, the power should be broken and distributed. When to this we add the striking symbols of the characteristics of these empires, in the materials of the different portions of the image — for, as in the *metallic succession,* the materials diminish in splendor, but increase in strength, so, in the *imperial succession,* the kingdoms decrease in pomp, but increase in power — there is surely something very different from human sagacity or random suggestion. "Infidels, as well as Nebuchadnezzar, may well be troubled on account of the image."

Thus far, there is, and there can be, no dispute as to the application of Daniel's interpretation of the vision: and there has been little difference of opinion among the expositors of prophecy as to the application of the next part of the interpretation. The ten toes have been almost universally understood as symbolizing the existing kingdoms of Europe — though it has been a difficult task to name ten kingdoms as realizing that tenfold division. Any attempt to dispose of the difficulty, by treating the number as indefinite, is embarrassed or rebuked by the repetition of the precise

number in the parallel vision of the four beasts, and the ten horns of the last beast. Any one at all acquainted with the geographical divisions of Europe, either at the present time or any period since the fall of the Roman empire, will understand this difficulty. But there is another consideration, which not only increases the difficulty, but renders such attempts worse than futile; and that is, the consideration that the map of Europe is not co-extensive with the Roman empire, and leaves altogether out of the division the original seats and scenes of empire, which were all embraced in the last great monarchy. Cast your eye over the whole extent of the Roman empire, and recall the history of that vast region since its fall, and you see any thing rather than a settled and well-defined distribution of its power and resources into ten or any other given number of kingdoms. Its history is one of restlessness and change, in the vain attempts of ambitious rivals to extend their dominions, or to adjust their respective boundaries: and, in our day, the controversy seems as far from settlement as ever. Nay, does not every intelligent man expect a very speedy and important change of the map of the world? Who shall say whether that change will not settle the question regarding these ten kingdoms, of which the prophet spoke?

But, to turn back to the Roman empire itself, there is one important feature of the symbol which has been strangely overlooked in popular expositions. The iron legs of the image represent the Roman empire. The expressiveness of this twofold symbol is obscured in our English Scriptures, which give "the belly and *thighs*," as the symbol of the Grecian empire. Mr. Newton points attention to the fact that the word which, in our version, is rendered "thighs," more properly denotes the lower part of the human trunk. In the French version it is rendered "*les hanches*." In Exod. xxiv. 31, it is used to denote that part of the candlestick where the main shaft receives the feet. In ordinary language, when speaking of a statue or a man, "legs" is understood to include the thighs. Venema renders it "the belly and *sides* of brass." This twofold symbol, the "legs," distinctly

represents the twofold character of the Roman empire, from the time of its full establishment till its fall. "This obvious difference," says Gibbon, "marked the two portions of the empire with a distinction of colors which, though it was in some measure concealed during the meridian splendor of prosperity, became, gradually, more visible as the shades of night descended on the Roman world. The Western countries were civilized by the same hands that subdued them. As soon as the barbarians were reconciled to obedience, their minds were opened to any new impressions of knowledge and politeness. The language of Virgil and Cicero, though with some inevitable mixture of corruption, was so universally adopted, in Africa, Spain, Gaul, Britain, and Pannonia, that the faint traces of the Punic or Celtic idioms were preserved only in the mountains, or among the peasants. Education and study insensibly inspired the natives of these countries with the sentiments of Romans, and Italy gave fashions as well as laws to her Latin provinces." "The situation of the Greeks was very different from that of the barbarians. The former had long since been civilized and corrupted. They had too much taste to relinquish their language, and too much vanity to adopt any foreign institutions. Still preserving the prejudices, after they had lost the virtues of their ancestors, they affected to despise the unpolished manners of the Roman conquerors, while they were compelled to respect their superior wisdom and power. Nor was the influence of the Grecian language and sentiments confined to the narrow limits of that once celebrated country. Their empire, by the progress of colonies and conquest, had been diffused from the Adriatic to the Euphrates and the Nile. Asia was covered with Greek cities, and the long reign of the Macedonian kings had introduced a silent revolution into Syria and Egypt. In their pompous courts, those princes united the elegance of Athens with the luxury of the East; and the example of the court was imitated, at an humble distance, by the higher ranks of their subjects. Such was the general division of the Roman empire into the Latin and Greek languages."

This division was radical and thorough; and one of the first indisputable evidences of the approaching dissolution of that vast monarchy, was the more formal recognition of it, when Valentinian solemnly and formally divided the empire, and bestowed on his brother the empire of the East, extending from the Lower Danube to the confines of Persia; reserving for himself the Western empire, from the extremity of Greece to the Caledonian rampart, and from the rampart of Caledonia to the foot of Mount Atlas. The radical division of these two branches of the empire is illustrated, also, in the separation of the Greek and Latin churches, on which it is not necessary, at present, to dwell. The division has left its traces on all subsequent history, and is seen in the community of interests and manners which, through all fluctuations of power and contests of ambition, has rendered Europe, in some respects, one great republic.

With the fall of Constantinople and the triumph of Mahomedanism, the Eastern empire disappears from our view: and, perhaps, it need not surprise us that interpreters of prophecy should have forgotten it, and should have confined their attention to the Western empire, as though the image of Nebuchadnezzar had only one foot, or, rather, as if the toes of both feet were gathered together on one foot? God, in His providence, has forced attention to the truth. Recent events have not only reminded mankind that there was an East as well as a West in the Roman empire, but seem to intimate that the dark shadow under which the East, with its great history, has lain concealed, is about to pass away, in order to the final organization of the ten kingdoms which shall share the ancient dominion, as they occupy its ancient seat in its whole extent. Nor is it unworthy of notice that, contemporaneously with this movement in the region of ancient empire, on the borders of Asia, French arms in Algeria have been rescuing the African portion of the Western empire from a kindred oblivion, and preparing it for its place in the final distribution.

The Roman empire, in its completeness, extended over the seats of the three empires that preceded it: its territory,

therefore, includes all that portion of the earth comprehended under that colossal image of dominion. In the language of Gibbon, "The empire was about two thousand miles in breadth, from the wall of Antonius and the northern limits of Dacia, to Mount Atlas and the Tropic of Cancer. It extended in length more than three thousand miles, from the Western Ocean to the Euphrates. It was situated in the finest part of the Temperate Zone, between the twenty-fourth and fifty-sixth degrees of northern latitude, and was supposed to contain above sixteen hundred thousand square miles, for the most part of fertile and well-cultivated lands." This is the region which, according to the sure word of prophecy, is to be divided between the ten kingdoms who are to share the ancient sovereignty — not, indeed, with the splendor of its golden head, nor yet with all the strength of its iron legs, but partly strong and partly brittle, containing an element of Roman vigor, but mingled with elements of weakness and decay — part of iron and part of clay.

The most important advance in the interpretation of prophecy in our times will be the full recognition of this fact and principle. It will, indeed, overthrow whole systems of hasty and confident speculation, in which men have taken the events of history, and endeavored to make prophecy fit them; or have seized upon the most remarkable features of current events, and, after adjusting prophecy to them, have endeavored to make the great book of revelation a mere book of divination, and have degraded the exposition of prophecy to a kind of political fortune-telling, more attractive to the idle curiosity of the carnal mind than edifying to the children of God.

Napoleon, looking at the signs of the times from a human point of view, predicted that Europe must speedily become either republican or Cossack: and many so-called expositors have gone down to the same stand-point, and have endeavored to accommodate the sure word of prophecy to their own vaticinations. But he who walks by the Word of God, and not by the wisdom of man, knows that it can be neither. It can not be republican, for the power and dominion of the

fourth monarchy are to be distributed among ten kingdoms, which shall continue till the mystery is accomplished. It can not become Russian, for Russia lies beyond the limits of empire, and can not even have a share in the final division, unless, like the Turks, when they established themselves at Constantinople, she ceases to be Russian: and should she transfer the seat of her power and her name within the prescribed limits, still Europe can not become Russian, for there can be no fifth monarchy of earthly origin, and the dominion of the fourth must be divided among the ten. Mr. W. B. Newton, whose name and writings, we trust, will become familiar to American readers, points attention to the important fact, that the Scriptures regard the fourth empire as existent until the Ancient of Days sits, and the authority of the Gentiles terminates. "After Adrian had given that tremendous blow which he was allowed to inflict upon Jerusalem, the Roman empire soon began to wane and crumble. But it was not to crumble so as to perish, but only so as for the *Romanum imperium* to become a divided *imperium*, to be divided finally among ten kingdoms." He quotes, as confirmatory of this statement, from Sir F. Palgrave's *Rise and Progress of the English Commonwealth* — "The Roman empire, or fourth monarchy, was not destroyed by the termination of the imperial governments, the founders of the barbarian dynasties being the inheritors, within their respective kingdoms, of the imperial power." But, without authorities, our readers themselves can refer to the facts in the case, so far as the event has yet transpired. We need not dwell on all the consequences of the recognition of these views of the tenfold division of the kingdom, as being yet in the future. We hope to have future opportunities of recurring to the subject: meanwhile, we commend it to the serious consideration of all who are waiting for the Son of God from heaven.

EARLY LATIN HYMNS.

BY JOHN HOGG.

The primitive mode of celebrating Divine worship was distinguished for its unaffected simplicity. "On the day which is called Sunday," says Justin Martyr, "all who live in either town or country come into the same place, and the memorabilia of the apostles, or the cognate writings of the prophets, are read, as time permits. Then, the reader being silent, the president delivers a discourse, in which he instructs the people, and exhorts them to the imitation of excellent things." But, when Constantine, in 323, proclaimed Christianity the religion of the state, and built large, magnificent churches for the Christians — when even heathen temples were transformed into temples for the worship of the true God — a more imposing ritual was devised than what was thought necessary during the ages of persecution. Churches, about this time, were built after the supposed pattern of the Temple at Jerusalem; the officiating minister became a priest; the communion table was styled an altar; and the clear exhibition of Gospel truth was changed into delusive mystery. These were some of the causes, together with the institution of numerous festivals and saint-days, that essentially altered the psalmody of the Church, and gradually produced a more artificial and less Scriptural mode of praising God than what had been practised in the earliest and best ages of the Church's history.

But, perhaps no single cause contributed so much to change the external form of the early Christian hymn as the introduction of Arianism. Those who maintained that Christ was a super-angelic being, and not the Supreme God, introduced these heretical sentiments into their hymns, which, being

composed with more attention to rythmical arrangement than the orthodox hymns, were soon greatly preferred by the people. In order to neutralize the efforts of heretics, and prevent the spread of Arianism, some of the Church fathers composed hymns which taught the divinity of Christ and the Holy Spirit, adapted to the measures and tunes of the Arians. The hymns of the Eastern Church, composed at this period, are strongly tinged with the peculiar philosophy of the Alexandrian school — a circumstance which materially detracts from their value; while the hymns of the Western Church, moulded more nearly on the model of primitive times, contain all the elements of praise, and are thus better fitted for the use of a Christian Church.

Ambrose, bishop of Milan, who died about the year 397, is one of the oldest and best of the Latin hymn writers. He was distinguished for his blameless life and stern virtue, and had been made bishop by the universal suffrage of the people, and against his will, at the early age of thirty-four. So impartially did he discharge his duty, without respect to rank or influence, that when the Emperor Theodorius endeavored to enter the church at Milan, after having murdered at least seven thousand Thessalonians, in cold blood, the dauntless bishop took him by the hand, and said, "A bloody man is unworthy to be numbered with the Christian community." The Emperor pleaded, in his own defence, that King David had been guilty of murder and adultery, upon which, Ambrose immediately replied, "Follow David in his repentance, as thou hast followed him in his sin;" and steadily refused to admit him into the church till he had complied with the penance inflicted on aggravated offenders. This estimable writer composed a number of excellent hymns, of which the following, addressed to the Trinity, is an example:

The fiery sun its course has told,
  And, in the gentler light of even,
Calm, pure, and fathomless, behold
  An emblem of the light of heaven!
True light! whose beam true life imparts,
Shine graciously into our hearts.

We, suppliant even in our song
To Thee, at morning's dawning light,
And, suppliant still, the praise prolong
To Thee, in deep'ning shades of night.
Our glory, suppliant evermore,
In songs Thy glory shall adore.

To God the Father, endless praise!
To Christ, His only Son, our Lord!
To Him They sent our souls to raise,
By the sweet comfort of the Word!—
To Father, Son, and Spirit, be
Glory and praise eternally!

In this hymn, as well as in all those composed about this time, through the middle ages, there is a certain rude rhythm at the end of the lines, which, when chanted, must have had a very pleasing effect. There is also a very pleasing allusion to the evening and morning hymn of earlier times, in which Christ's divinity is clearly taught; and it can scarcely escape the notice of the attentive reader that there is a marked similarity of expression between our hymn and these early compositions. In the second stanza, the phrase, "our glory," refers to the tongue, regarded as the instrument of manifesting the Divine glory, as in Psalm lvii. 8, "Awake up, my glory; awake, psaltery and harp: I myself will awake early"—Psalm xvi. 9: "My heart is glad, and my glory rejoiceth."

About this period, the singers occupied a prominent place in the Christian Church, and schools were instituted for the purpose of instructing the youth in Church music. The Christian people sung along with the choir; for Christian worship had not yet degenerated into a *performance*. But, as piety declined, the choir cultivated difficult pieces of music, in which the people could not join, till, in the year 590, Gregory the Great so entirely altered the Ambrosian hymns and mode of singing, as to confine the praises of God to a very small class in the community. He composed, however, some excellent hymns, of which the following, addressed to Christ, freely translated, is an example:

HYMN TO CHRIST, THE KING.

Thou King anointed, at whose word
A world from nothing answ'ring came,
The world, redeemed, shall own thee Lord,
And yield its honors to Thy name.
To Thee, low-bending down Thine ear,
The suppliant never pleads in vain —
Our lowly homage swift to hear,
Though angels swell the rival strain.

Eternal life flows from Thy wound;
Grace, in Thy very weakness strong,
Dissolves the tyrant's chains, which bound
Our souls to ruin, dragged along.
Each star is but another gem
To garnish Thy creative crown;
Yet Thou, the Babe of Bethlehem,
The humblest wilt a brother own!

Thy hand the secret influence wove
That links in one, things great and small;
Thy hands were fettered to remove
The tangled net of Satan's thrall.
Nailed to the cross, Thy piteous cry
Scarce pierced the shout of hellish rage;
Thy whisper shakes the earth and sky;
Thy glance sheds darkness on the age.

Refulgent Victor! from the height
Of Thy paternal glory, bend;
From dangers of the thick'ning night,
Thy people, best of Kings! defend.
The darkness of the night dispel;
Reveal the splendors of Thy throne;
O'erthrow the reign of Death and Hell,
And take the kingdoms for Thine own.

This hymn was usually sung at the celebration of the Lord's supper. A connection is partly traced between the Saviour's sufferings and the blessings of salvation; as, the Saviour was bound, that he might unbind the complications of a world falling to ruin — a comparison which was elabo-

rated and extended, to a great many particulars, during the middle ages. But, though the language of this hymn is magnificent, and it contains many just sentiments, yet it is decidedly inferior, in devotional feeling, to the early Ambrosian hymns.

During the lives of the early Roman popes, a great revolution was effected in Church psalmody and music. The choir became gradually more and more separated from the people; difficult music was cultivated; and the introduction of the organ, together with various wind instruments, almost compelled the people to worship God by proxy. But the Latin was still the vernacular language in Italy, Spain, France, and North Africa; so that Divine service was still performed in the language of the people. A decided change, however, was soon to be effected. The Northern barbarians poured their hordes into the civilized parts of Europe, and, after the first fearful slaughter, the conquerors and the conquered settled down side by side, and ultimately were blended into one people. The consequence was, that the rude Northern dialects were intermingled with the Latin, and formed, by degrees, the various languages of modern Europe. Now, when the Romish missionaries went into England and Germany to preach the Gospel to the heathen, and to plant churches, they were unable to speak the rude dialects of the people among whom they lived, and never attempted to translate the Scriptures into the language of the people, as Ulphilas had done among the Goths, in the year 361. They performed Divine service exclusively in the Latin language; so that the people were compelled, from the very necessities of the case, to praise God by proxy. The evil was confirmed and perpetuated, when Charles the Great compelled the Romish ritual to be exclusively used in his dominions, that a common church service might serve as a bond of union, and ultimately mould the numerous tribes that he governed into one people. The Roman pontiffs were not slow to perceive that similarity of language and of religious observances were essential to the outward unity of their church; so they enacted that the laity should neither possess nor read the liturgy and hymns in any other language than Latin. The ministers of the Gos-

pel were changed into priests, supposed to be surrounded with an austere and super-human virtue; and it was supposed to be their exclusive duty to worship God in the temple below, as the angels worshipped Him in the temple above.

During this period, some noble hymns were composed, though generally tinged with the tenets of Popery. This is particularly the case with the noble hymn entitled "Dies iræ, dies illa." It was composed by Thomas of Cellano, a Franciscan monk, who lived about the year 1230. A few verses have been imitated, in a free translation, by Sir Walter Scott, as follows:

"That day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

When, shriv'ling like a parched scroll,
The flaming heavens together roll;
When, louder yet, and yet more dread,
Swells the high trump that wakes the dead;—

O! on that day, that wrathful day,
When man to judgment wakes from clay,
Jesus! be thou the sinner's stay,
When heaven and earth shall pass away."

In this hymn, Christ is entreated to show mercy to the sinner, as He did to the dying malefactor that hung on the cross by His side; and, also, from the affection He bore for His mother — the latter being a purely Roman Catholic petition. This hymn was intended for All Souls' Day, though many of its sentiments are worthy of a much nobler purpose.

In early times, hymns were regarded as an important medium of communicating truth; and, hence, Paul represents his converts as teaching and admonishing one another in psalms, and hymns, and spiritual songs. In all ages, poetry has, to a considerable extent, lived in the hearts and moulded the characters of men. Thus, Fletcher of Saltoun once said,

that if he were permitted to make the ballads of a nation, he cared not who made the laws: and it is true, in a still more important sense, that he who is permitted to make the hymns of a church need care little who preaches, or who makes the creed; for the commonly-received psalmody will slowly but surely mould the popular faith and the popular character. But it was impossible for Latin hymns, however well composed, to produce any practical result during the middle ages, as Latin had become a dead language; and it was not till the morning of the Reformation dawned that the slumbering piety of the Church was awakened. Then Luther composed a hymn-book in the German language, which was published in 1524, and in one year it passed through four editions. These hymns were sung by men, women, and children, in the market place, in the fields, and in every situation of life; so that the doctrines of the Reformation were, to use the words of a Jesuit, "sung into the hearts of the people." Indeed, the value of hymns was tacitly admitted by the Roman Catholics, as, in order to counteract the Reformation, some of their most distinguished poets composed hymns, recommending the errors of Popery. Thus, hymns have been employed as an important medium of communicating both truth and error; and, consequently, it is of the highest importance that they should be thoroughly imbued with the spirit and principles of the Gospel.

CHRIST'S LAST DISCOURSE AT TABLE WITH HIS DISCIPLES.

BY JAMES INGLIS.

THE discourse recorded in John xiv, and subsequent chapters, has always possessed a singular charm, even for those who could not appropriate its affluence of heavenly consolation. Like a clear fountain which gushes in living joy from a lofty rock, the traveler gazes with delight on its sparkling beauty, though he can not reach its waters, to quench his thirst. You may find traces of frequent perusal on these pages in many Bibles that bear no other mark of diligent study. There is a beauty in the love it reveals, which arrests even those whose hearts that love never warmed; its tenderness may attract when its weighty truths are unappreciated; and, besides, there is such a ceaseless yearning for comfort in the heart of fallen man, that its very accents soothe, though its import be unknown. But, to the Church, what wells of consolation are there! From the hour on which it was uttered — an hour of peace amid deepening troubles — the sweet stream of its comfort has flowed on, following the Church in the wilderness, and the pilgrims of all ages have drunk their fill. It flows fresh and full as ever. A brief contemplation of its opening verses will not be irksome to those who trace these WAYMARKS; and, if we succeed in making their import more distinct in the apprehension of any wayfaring man, we shall thank Him who gave us this stream, for the privilege of sending a brother on his journey refreshed.

The record of this discourse has an appropriate place in the Gospel by John. Neander, whose views of inspiration are low, though he was the antagonist of German Neology,

when accounting, in a natural way, for the accurate recollection of such a discourse, says, "When the spiritual life of the disciples, eclipsed for a moment, emerged again after the resurrection of their Master, how brilliantly must the image of these last discourses have shone forth in their hearts! How precious must each word have been to them!" And, again, he says, more pointedly, "John could not have been *John*, had it been possible for him to forget such discourses of Christ." There is truth in the remark, though it was not needed to account for the full record which we have under the guidance of that Spirit who was promised to bring all things to their remembrance. Owen, if we remember aright, likens the inspired men to harps, which give forth a melody according to the will and intent of the performer. Accepting the figure, so far as it expresses the truth that "holy men of old spake as they were moved by the Holy Ghost," we may add, that, nevertheless, each harp has its own tone, and the melody bears to the ear the distinctive sound of the instrument. And so we say, this discourse has a natural place in the Gospel by John, the disciple whom Jesus loved.

Much of its impressive tenderness arises from the circumstances in which it was delivered. At that last supper, when the traitor had gone — when the darkness of that night of wo was gathering on His soul — when He knew that, ere the next day dawned, He should be betrayed into the hands of His enemies,— then, the heavenly serenity of His soul undisturbed, He thought only of those He was soon to leave, and occupied the last brief hour of peace in fortifying their minds against approaching trials. Apart from their tender interest, attention to these circumstances is necessary to a just appreciation of the design of the speaker. We are not to regard Him as a dying friend, preparing those who loved him for the event of his death, and suggesting consolations to sustain them when he should be laid in the grave. He was to die, indeed; but then He was to rise again, and, three days after, if they went to the tomb, they would hear the joyful announcement, "He is not here, for He is risen, as He said, Come see the place where the Lord lay." The Church does

not, in widowhood, go to the grave to weep there. He designed to prepare them for very different trials; and the grand consolation He offers is, that He liveth evermore.

He had come to His own, and His own received Him not. Upon His final rejection by Israel, it is evident that the grace of God must be ministered in a new dispensation. He was not, as His disciples had expected, "at that time to restore the kingdom to Israel," but was to sit down on His Father's throne until His enemies shall be made His footstool. The Church, meanwhile, which is His body, was to be left in the world, walking by faith, and not by sight — holding on the path of suffering in which He was made perfect, and meeting with the same returns for all her love from the world, which, as it hated Christ, must hate His people, in as far as they are like Him.

The principles and life of holiness are the same in all dispensations. *These* the Lord had already taught. He had exhibited these principles in action, amidst the sufferings and hostility which His people were to encounter. He had silently communicated to them much truth, which could only come into use after he had left them. But, up to the time when he was actually proclaimed king in Jerusalem, His public ministry had reference to that offer which He made of Himself, as David's son, and the heir of David's throne. Now, He had been formally rejected — Jerusalem had refused to be gathered under Him — and their house was left to them desolate. The whole tone and aspect of His ministry was, therefore, changed, and has reference expressly to the dispensation which was to succeed. The principles and life of holiness are always the same; but every dispensation has truth and duties, promises and obligations, blessings and trials, peculiar to itself. This last discourse unfolds the distinguishing truths of that dispensation which began when He went to the Father, and which will continue until He come again.

This renders it interesting and precious to us. The comfort and counsel it contains are not of any private application to the eleven, or to their individual sorrows; as the

intercession, at its close, was not for them alone, but for all who should believe on Him, through their word. He displayed, indeed, a peculiar sympathy for them in the trial of the transition. The discourse has an aspect of peculiar tenderness towards those who had been the companions of His pilgrimage, whose hopes that Israel would own "the Blessed One" were all blasted, and who, in future conflict, would miss the familiar presence of their Counsellor and Protector. Still, He speaks to them as representatives of His Church during His absence, and gives directions and promises which remain in full force and application to us.

The consolatory admonition, "Let not your hearts be troubled," is said, not with reference to His approaching death, but with reference to the condition of the Church on His ascension — left to be buffeted by a world's hostility in fulfilling an arduous mission. And abundant reasons are offered why, even then, their hearts should not be troubled.

I. He directs them to this unfailing stay: "Ye believe in God, believe also in me." They had already, by Divine illumination, recognized Him as the Christ — the Son of God. He does not, therefore, in this sense, challenge their faith. They had, indeed, believed upon Him as the Christ, the Saviour of the world; but, then, they had given their confidence to one who dwelt among them, and who went out and in before them in the warm and sensible reality of every-day companionship. He was now about to be removed from them, and He taught them, that He who had been an object of sight, was to become an object of faith. "Ye believe in God"—or, if it be preferred, "Believe in God;" that is to say, "in God who is invisible: you realize His love, though you never heard His voice; you experience His care, though you never touched the hand that guides and protects you." "Believe also in me;" that is to say, "In like manner you must realize my existence, love, and care, when I also am out of sight." He not only lives, but loves; and His care is as effective, now that He sits at God's right hand, as it was when He tabernacled on the earth. This comfort remains, and this is the faith in which we now live. As Peter expresses it,

"Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

II. He adds the consolatory assurance, "In my Father's house are many mansions: if it were not so, I would have told you." This is commonly connected with the intimation which follows: "I go to prepare a place for you." But surely this intimation did not need to be backed up by so positive an assurance that there were many mansions in His Father's house; as though He could not otherwise make good His word. Besides, the idea of many separate mansions does not harmonize with other intimations of the final state of the redeemed. We are taught to look forward, not to a state of isolation, where each shall occupy his separate abode, but rather to our gathering together unto Him, and to being ever with the Lord in the closest relations of a common inheritance. Neither is it a scriptural idea that we are at last to be taken away to distant abodes: the salvation is to be brought to us, and the tabernacle of God is to be with men.

The assurance connects itself naturally with the view of our present relations to our glorious but unseen Head. He is in one abode, and His Church in another; but both in mansions in His Father's house. He has just taught them to realize the existence and love of an invisible Saviour; and to enforce the lesson, he continues: "In my Father's house are many mansions: if it were not so, I would have told you." If this earth had been the only place in all the universe where the man, Christ Jesus, could exist, so that in leaving it He must cease to be man, He would not have left them ignorant of so important a fact. But it is not so. In that wide universe which, in all its extent, is the house of our Father, there are many places where He could abide. The word rendered "mansions" has not that idea of permanence which our word conveys, and by which the English reader may be misled. As Barnes points out, it was applied by Greek writers to the tents or temporary dwellings which soldiers pitch in their marches. There were many places of abode, but all in His Father's house. His absence, therefore,

involves no dissolution of ties; and the thought seems to lessen the sense of distance and separation. If we may be pardoned a familiar illustration, it is as when a fond mother is about to leave her child to the solitude of its sleeping chamber, and when clinging affection, rather than timidity, remonstrates against her departure, she soothes it with the assurance, "I am not going to forsake my child. I am but going into the next apartment, and shall still be near." This is not a hope of the future, but a comfort of the present. The Lord, though unseen, is not far off from us.

III. He makes the consoling intimation, "I go to prepare a place for you." There is a great work advancing on earth, through the Church, as the organ of the Holy Spirit; but it would be a radically defective view of this dispensation to confine our regards to this, as though the Lord, meanwhile, had retired from the work, and, in sublime repose, or in lofty occupation, in other spheres, awaited the completion of the number of His elect. The official work of our High Priest is now advancing within the vail — a work as essential to the grand purpose, as His death upon the cross. His descent to earth was not more expressly for His people than His ascent to heaven. There is consolation in the assurance that He lives and loves, and is still near us; but, more than this, He is still occupied with our interests — nay, He has gone for the very purpose of promoting them.

It would be a low view of His language to interpret it as referring to the preparation of a local habitation; as though He who spake, and it was done, were engaged in the laborious construction of a dwelling, to which He will remove His people. There is, indeed, a building which He is conducting in this dispensation, and which, under His care, "groweth unto a holy temple in the Lord." Living stones upon the living foundation, are built up a spiritual house. But we can not admit the conception of His going to construct a local or material home for them. All those passages of Scripture which speak of His official work in the presence of the Father constrain us to understand the language, "I go to prepare a place for you," in a tropical

sense, as we constantly employ the words *place* and *position*. Thus, we speak of a place for repentance — a place in a man's affections or memory. As our High Priest, He has gone within the vail, to secure for us a place in the family of God — to maintain us in the place of acceptance, as we, through Him, have access by faith into this grace, wherein we stand. As the Lord of providence, to whom all power is given in heaven and on earth, He controls all events to the security of His Church, and to her establishment in the place of glory and dominion. For this He went, and He is now at the right hand of God, and maketh intercession for us. He is evermore devoted to the Church, which He hath purchased with His blood. On the throne, as much as on the cross, He is for us. The glory of heaven has as little power as the shame of Calvary to turn aside His love from its object.

IV. He predicts the issue of this dispensation. "If I go and prepare a place for you, I will come again to receive you to myself; that where I am, there ye may be also." The proud benevolence of a superior might be content with sending an alms to the wretch whom he would not admit to his presence; but this would not satisfy true love, and, least of all, love such as Christ's. It would not satisfy His love to send blessings to them by the hand of another. Nor would it satisfy their love to receive all blessings, if they were never to see Him. The crown of glory would lose its charm, if it were not to be bestowed by His hand. The heavenly inheritance would want half its attraction, without the assurance that we are "joint heirs with Him." When He assures us of the preparation of a place for us, He therefore adds, "I will come again." The conditional clause, "If I go and prepare a place for you," will not be understood as expressing any uncertainty about the mission, but as marking the connection of His return with the completion of His preparatory work; as though He said, "As surely as I go, and whenever the preparation is accomplished, I will come again." On His return, He will not be as a wayfaring man, that turneth aside to tarry for a night, but, He says, "I will come again and receive you to myself; that where I am, there

ye may be also." His Church is the object of His return, as well as of His departure. She will then appear with Him in glory, and the mutual love of Christ and His people will be satisfied in eternal association.

An unwarrantable emphasis has been put upon the Saviour's use of the present tense, "Where I am," as though it must signify their eternal residence in the spot where He then uttered these words. But the grammatical construction is not unusual or obscure, and the sense is simple and unambiguous. Without indicating any locality, He conveys to us the blessed assurance of enjoying His presence as well as sharing His glory. As the Apostle Paul expresses the same comforting truth, "And so shall we be ever with the Lord." It is thus they are seen together and inseparable in every view of the coming glory. "We shall reign *with Him* on the earth;" "To him that overcometh will I give to sit *with me* on my throne, even as I also overcame, and am sat down with my Father on his throne."

This promise and prospect has impressed a very distinct character on the whole of this dispensation. No sooner was He parted from the disciples than an angel appeared, to remind them of His promise. "This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And from that hour the proper attitude of the Church is that of "waiting for the Son of God from heaven;" "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

We can, in conclusion, barely notice another reason given why the disciples should not let their hearts be troubled, and another truth, peculiar to this dispensation: "And whither I go ye know, and the way ye know." The knowledge of the place whither a loved one has gone, and of the way by which he traveled, might be a comfort in his absence, or, at least, ignorance on these points might increase the anxiety of an affectionate nature; and so the apostles evidently supposed the Lord meant to comfort them by a reference to the actual locality of His absence. But such information, if it

could have been communicated, would have been inconsistent with the spirit and genius of Christianity, which points out to us no holy place on earth — no sacred star in the heavens. His subsequent conversation shows that He meant to teach a very different and much more important truth. "The way" of which He speaks is Himself — the way to the Father. The knowledge of that way to which He refers, as a consolation to them in His absence, is a practical familiarity with it as a path they should often travel, when, in spirit, they sought a refuge from the gathering storm, consolation in thickening sorrow, and help in the time of need. They are encouraged to come by the view of the Father's character furnished in His own. They knew all His condescension and kindness; and such, also, is the Father. They were encouraged to come, also, by the thought that He is there to take up their suit, and successfully advocate it. "Whatsoever ye shall ask the Father in my name, that will I do." It is the very same truth which Paul urges upon us in his Epistle to the Hebrews: "Having then, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The limits of this article forbid us to prosecute this subject; but it will be found that every particular in this marvellous discourse will be seen in a new aspect of beauty and power, when viewed in its dispensational connection. In the particulars at which we have glanced, what treasures of comfort, what arguments against despondency and disquiet, in the path of present service and sacrifice! He lives, and loves, and cares for us. Our relationship is not dissolved, and He is always near to us in our trials. His love is urging on the preparation for our triumph. When it is complete, He will come the second time, without sin unto salvation, and all our toils will have rest — all our sufferings, reward, in our everlasting association with Him on the throne of His

glory. Nay, even at present we have access in spirit to the Father where He is, and may come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

RECENT RESEARCHES IN PALESTINE.*

BY JAMES INGLIS.

PALESTINE! What thoughts the word awakens! — very various, indeed, in different minds, but in every mind the most profound, tender, and hallowed, of which it is susceptible. As various are the books of travel in that land. Some one has said that no one has yet succeeded in writing unpoetically on flowers: it would be difficult to write a book of travels in Palestine devoid of interest. Yet it is as difficult to find a book which satisfies expectation. There is a sentiment, far removed from that which the Christian most cherishes, lingering around all our hearts, which no description can satisfy, which the reality itself disappoints, and for which, as Wordsworth sings of far other scenes, it were better "unvisited." Beyond this sentiment, which the real scene must impair, the natural aspect of that land, where all history which most concerns us has transpired, disappoints; while the present condition of its most remarkable places shocks the better feelings: and if this be the traveler's experience, it is not surprising that those who must take it all at second hand should not find expectation satisfied.

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* "Sinai and Palestine, in Connection with their History. By Arthur Penryhn Stanley, M.A., Canon of Canterbury." *Redfield, New York.*

Regarding the want of impressiveness in the scenery of Palestine, Mr. Stanley happily remarks, "If the first feeling be disappointment, the second may well be thankfulness," since "all this renders the Holy Land the fitting cradle of a religion which expressed itself, not through the voices of rustling forests, or the clefts of mysterious precipices, but through the souls and hearts of men — which alone, of all religions, claims to be founded, not on fancy and feelings, but on Facts and Truths." And, again, regarding the present condition of its celebrated sites, the same writer observes: "At first, there can not but be something of a shock in seeing before our eyes, and under our feet, places in comparison with which the High Altar of St. Peter's would seem profane. Yet, gradually, this thought dissolves, and another takes its place. These localities have, indeed, no real connection with *Him*. It is true that they bring the scene vividly before us, and in many instances they illustrate His words in detail. But, the more we gaze at them, the more do we feel that this interest and instruction are secondary, not primary: their value is imaginative and historical, not religious. The desolation and degradation which have so often left on those who visit Jerusalem the impression of an accursed city, read, in this sense, a true lesson: 'He is not here: he is risen.'"

Nothing can be more inconsistent with the spirit of the Gospel than the feelings with which the unrenewed heart is disposed to turn to "holy places." Not in the foul-mouthed ravings of infidelity has our faith been more dishonored than by the unhallowed superstition which originated the Crusades, and which, in modern times, has engaged the most unscrupulous craft of diplomacy, and called civilized nations to arms. It is an instance of the Divine wisdom and goodness that all marks by which we might, with certainty, identify the very localities of the great events of Christianity, are obliterated. The localities pointed out as the scenes of our Lord's birth, acts, and burial, have, for the most part, been selected by the superstition of a corrupt age, and the use that has been made of them sufficiently proves the kindness which

left no sure foundation for it. Rome and Mecca, as well as the idolatry of darker regions, show the tendency of the religion of *place;* and the character of the present inhabitants of the wilderness of Sinai, or the plain of Bethlehem, shows how little the most hallowed associations of locality can do for man. Yet, we could not conceive of a Christian advancing, from the Red Sea through the mountains of Sinai to Jerusalem, without the most profound emotion; or standing on Mount Olivet, unmelted and unawed.

In like manner, we should regard the man who gave the rein to imagination, and charmed us with mere poetic dreams amid scenes which speak so impressively, at every step, of heavenly truth and the great facts of revelation, as an intruder, whom we could not accompany to Nazareth or to Calvary. Yet, we would as little choose the mere antiquarian or topographer, for a companion, who walks, compass and line in hand, through scenes hallowed by the memory of patriarchs, prophets, and apostles — nay, where He of whom they all testified lived, and taught, and suffered, without lifting a thought above the dimensions of the ruin which he measures, or the extent of the country which he surveys.

The state of the East has hitherto been, in the last degree, unfavorable to the prosecution of such a study of the Holy Land as would subserve the true objects of travel there. Perhaps we may hail it as a happy result of a most lamentable war, that the field will now be thrown open to deliberate research, and that it will attract the labors of those who are best qualified to improve the opportunity, but who, generally speaking, are not the best prepared for perilous adventure. The true uses of the knowledge to be reaped there are now understood, and, amid all past hindrances, the way has been so far prepared, that the explorers may at once enter upon the higher functions of their office.

Contributions to the evidences of Christianity ought not to be the object sought. The truth is insulted by proposing it. *Christianity is proved.* It can not be made more certain to those who receive the testimony of God. And if those who lived in Jerusalem in the days of our Lord, and witnessed

His mighty works, or heard His loving words, could join in the outcry, "Crucify him!" we may rest assured that no testimony which the ruins of Jerusalem can yield — no footprints of the Blessed One that can ever be discerned by the Lake of Galilee, or on the summit of Olivet, will turn men from darkness to light. "If they hear not Moses and the prophets, neither will they believe though one rose from the dead." The unbelief of the human heart *now* seeks to excuse itself by demanding "a proof," as *formerly* it did by demanding "a sign." But, we must protest against the tone of professed advocates of Christianity towards antiquarian and scientific research; as though its Divine authority needed confirmation from these sources. In looking for a rapid increase of historical and geographical knowledge from the lands of the Bible, it is not with any such view. The progress of Christian inquiry will always furnish a reply to the cavils which infidel research may originate; but, as a demonstration of its truth, the Gospel has nothing either to fear or to hope. *The Gospel is true*, and it is already proved: if it were not, nothing that can be found in the rubbish of Jerusalem, or on the rocks of Sinai, could now establish it. We do not go to Bunker Hill for proof of the fact of the American Revolution, nor revisit the scenes of our childhood to establish our own existence or identity. The inscriptions from the palace of Sennacherib, recording the fall of his army, will not make one infidel the less, nor do any thing to build us up on our most holy faith.

It is illustration of Scripture, not evidence of its truth, we ask from Sinai and Palestine. We can better understand the people of Israel when we have seen their home. Scriptural forms of thought and expression will receive illustration from the scenes and circumstances that suggested them. This aid will especially be felt in the study of the poetical and figurative portions of Holy Writ. There is a still more important result of an intimate acquaintance with these scenes, in the light it will throw on the events of sacred history. As is remarked regarding a battle and a battle-field, a campaign and the seat of war, "No one can thoroughly un-

derstand the one without having seen or investigated the other."

Beyond mere illustration and aid in the interpretation of the Scripture, such investigations will enable us to realize the scenes, the persons, and the events that are already matters of assured faith. They can not be made more certain to our belief, but a vivid realization of them is a distinct attainment. As has been remarked regarding Tarsus and other places associated with the life of Paul, those who have visited these spots must often have felt a thrill of recollection as they trod in the footsteps of the apostle: they must have been conscious how much the identity of the outward scene brought them into communion with him, while they tried to imagine to themselves the feelings with which he must have looked upon the objects before them. Since we have adverted to the doubtful authenticity of the minute localities which superstition venerates and bigotry guards, we may add, that the pleasure and advantages of this realization attach chiefly to the unchanging scenes of nature, to "the Sea of Galilee, Mount Olivet, and the foot of Gerizim, rather than to the house of Pilate, or the cave of Bethlehem," even were the localities now shown ever so genuine.

Our design, in this article, is to introduce to our readers a work from which we have quoted in the above remarks — *Sinai and Palestine, in Connection with their History, by Arthur Penryhn Stanley, M.A., Canon of Canterbury* — one of the most valuable of recent contributions to Biblical literature. The reader will not find in it the interest of lively personal narrative, nor the mere entertainment of the imagination, nor, indeed, any of the lighter charms which have secured the popularity of numerous contributions to the literature of the day, by wanderers in the East and adventurers in the North. This is a book of higher aim; and, though it does not lack interest in a casual perusal, it has not served its purpose with the entertainment of the hour. The author brought high qualifications and extensive erudition to his task. He did not go to the cradle-land of history to record the casual impressions of a summer tour; but, in ad-

dition to the matured study of history, he carried thither a thorough acquaintance with the labors of previous explorers; and, with impartiality and discrimination, he tries their conclusions by his own observations. No pleasing fancy leads his judgment astray, and he never spares an unfounded tradition, however we might wish that it could be established. Yet he is fully alive to all the sacred associations of the localities, and has endeavored, in his own language, "so to delineate the events of the Old and New Testament, as that they should come home, with a new power, to those who, by long familiarity, have almost ceased to regard them as historical truth at all, and so bring out their inward spirit, that the more complete realization of their outward form should not degrade, but exalt, the faith of which they are the vehicle."

When we speak of his rigid observation and impartial trial of the conclusions of previous explorers, it must not be supposed that he passes through those scenes with the coldness of a mere critic or antiquarian. Though, in some portions of the description, we could well have borne a deeper tinge of enthusiasm, he has a fine perception of natural beauty, and a lively appreciation of historical associations. His description of the scenes through which he passed are given from journals and letters, written on the spot, and are judiciously kept distinct from the dissertations matured in the subsequent elaboration of the study. When we speak of the erudition which Mr. Stanley has brought to the task, it will not be supposed that he has produced a volume of cumbrous dissertations for the few who aspire to rank among the learned. On the contrary, his work is a fair instance of a novelty in our later religious literature — the moulding of erudition into popular forms, and throwing over it an air of life and elegance, which sustains the interest of ordinary readers In this respect, the work before us will take its place appropriately, beside Conybear and Howson's *Life and Epistles of St. Paul*, in the library of every Bible student. We must not be understood, in all this, as expressing satisfaction with Mr. Stanley's religious sentiments on many important points,

as they are indicated in his work, or with many of his expositions of Scripture. It is as a geographer and an explorer of the lands of the Bible, not as an interpreter of its living truth, that we commend Mr. Stanley to the confidence of our readers.

Our limits admit of nothing like a review of such a work; but, for those who may not have access to it, we propose to give, in this place, a *précis* of our author's views of the general aspect of Palestine, and in a future article some extracts from his review of the Gospel History and Teaching, in connection with its localities.

The physical structure and situation of the country are remarkably adapted to the character of the people, as set apart from the rest of the world. On the east, they were protected from the encroachments of the great empires that arose on the plains of Mesopotamia by the Desert, which extended to the territory of the tribes lying east of the Jordan, and then by the vast fissure of the Jordan valley. Next to the Assyrian empire, in power, was Egypt, and from that they were guarded on the south by "the great and terrible Desert," and the mountains of Sinai. On the west, Palestine presented an inhospitable front to the sea — a long line of coast, with only three bad harbors. And on the north were the mountain ranges of Lebanon. "These were the natural fortifications of that vineyard which was hedged round about with tower and trench, sea and desert, against 'the bears out of the wood,' and 'the beast of the field.'"

The traveler is struck with the smallness of the territory. He is surprised to find that it is but a day's journey from the capital of Judea to the capital of Samaria. The breadth, from the sea to the Jordan, is only fifty miles. Its length, from Dan to Beersheba, is about a hundred and eighty miles. The contrast between this little enclosure and the extended empires on the north and south, helps the prophets and psalmists to magnify the grace of God towards their land. It fostered the consciousness that they would not always be restrained within such narrow bounds; and the view of other lands was a daily memorial that they were secluded

there for the sake of the world, in whose centre they were set.

The situation of Palestine is remarkably bound up with its future destinies. "I have set Jerusalem in the midst of the nations and countries that are round about her"— standing midway between the two great seats of ancient empire, Babylon and Egypt. "There is no other country," says Mr. Stanley, "which could exhibit the same confluence of association as that which is awakened by the rocks which overhang the Dog river, where it rushes through the ravines of Lebanon into the Mediterranean Sea, where, side by side, are to be seen the hieroglyphics of the great Rameses, the cuneiform characters of Sennacherib, and the Latin inscriptions of the Emperor Antoninus." Let our readers spread out before them a map of the Eastern Hemisphere, and place a finger on the most eligible site for the metropolis of a universal kingdom of peace.

Above all other countries, it is a *land of ruins*. Where, for miles, there is no appearance of present life or habitation, save the goatherd on the hill-side, there is hardly a hill-top which is not covered by the remains of ancient fortress or city. These remains deepen and confirm the impression of age or decay, which invests every view of Palestine with an appearance "which can be called by no other name than *venerable*." The ruins are of diverse ages—Saracenic, Crusading, Roman, Grecian, Jewish—extending, perhaps, even to the old Canaanitish remains before the arrival of Joshua.

These ruins tell the traveler, at a glance, that he must not judge of the resources of the land by its present depressed and desolate state. They show us not only how fertile it might be, but how fertile it was. The disappearance of civilization and population — the destruction of forests — the neglect of terraces which supported the soil — in part, at least, answer the question of travelers, "Can these stony hills and deserted valleys be indeed the land of promise, the land flowing with milk and honey?" The gradual cessation of rain, which Mr. Stanley ascribes to the destruction of forests, has had an important share in producing the present sterility.

The Kedron has recently, for the first time, probably, in ages, flowed with a copious torrent. Our author attributes this to the numerous enclosures of mulberry and olive trees made within the last few years by the Greek convent. Whatever may be thought of the adequacy of these alleged natural causes, there are many of our readers who will look beyond them to another reason why

> "The showers have been witholden,
> And there hath been no harvest rain."

And in the overflowing again of the Brook Kedron, they may see a foreshadowing of an approaching day when it shall be said:

> "Be glad then, ye children of Zion,
> And rejoice in the Lord your God:
> For he hath given you the former rain moderately,
> And he will cause to come down for you the rain,
> The former rain, and the latter rain as in former times."
>
> *Joel*, ii, 23.

The country presenting such an extraordinary variety of structure and temperature, furnished a fitting theatre for a history and writings destined to influence all nations. The sacred poetry embraced in its range the natural features of almost every country. Yet its distinguishing physical feature is its mountainous character. Even the valleys and plains of the interior of Palestine are so high above the level of the sea as to partake of the characteristics of mountainous history and scenery. Its earliest name, Aram, signifies "highlands." From a mountain sanctuary, Israel overlooked the world. "My mountains," "my holy mountain," are expressions for the whole country. Every high point in it commands vast prospects, to which there are such frequent reference in Scripture history; as, when Abraham "lifted up his eyes, and looked from the place where he was" on the promised inheritance — Balaam saw Israel from "the top of the rocks: from the hills he beheld"— Moses, from the top of Pisgah, saw the land which he was not permitted to enter.

The multiplication of hills explains two points constantly recurring in Jewish history—"the fenced cities" and the "high places." "A city in a valley," says Mr. Stanley, "instead of being, as elsewhere, the rule, is here the exception. Every valley has its hill, and on that hill a city is set which 'can not be hid.' These multiplied heights were so many natural altars, which, to the idolatrous proclivities of the nation, presented rivals to Mount Zion."

"Those who describe Palestine as beautiful," says Mr. Stanley, "must either have a very inaccurate notion of what constitutes beauty of scenery, or must have viewed the country through a highly colored medium. As a general rule, not only is it without the two main elements of beauty—variety of outline and variety of color—but the features rarely so group together as to form any distinct or impressive combination." Its chief features are rounded hills of a gray color, and valleys with the beds of dry water-courses. The hills are, for the most part, bare of forest. In the spring, hill and valley are covered with thin grass, and glow with a profusion of wild flowers and a variety of trees. The olive, oak, terebinth, palm, sycamore, and oleander, break the monotony of the landscape. The geological structure of Palestine is almost entirely limestone. This rocky character of the country preserves many memorials of the past; such as *the wells*, which "serve as the links by which each successive age is bound to the other, in a manner which at first sight would be thought almost incredible;" *the sepulchres*, which were hewn out of the living rock, indestructible as itself; and *the caves*, which have been the scenes of some of the most remarkable events in history. The well of Jacob, at Shechem, is a monument of the earliest and of the latest events of sacred history. In the excavations which surround Shiloh, Shechem, Bethlehem, and Jerusalem, the traveler knows that he sees the last resting places of the generations contemporary with Joshua, Samuel, and David. In innumerable caves we see the hiding-places which served sometimes for the defence of robbers and insurgents—sometimes for the refuge of those "of whom the world was not worthy."

In conclusion, if the matter-of-fact delineations of such a traveler disenchant some cherished dreams, and we are disappointed with the *actual* Palestine, we must not lose sight of the ground of thankfulness which the writer suggests. We must not forget, also, that the curse of God rests on that desolated land, and that its present aspect does not determine what it was in those days when Mount Zion stood, as it will stand again, "most beautiful, the joy of the whole earth." We may experience some measure of disappointment that the land is not more lovely, as we may in the contemplation of the so-called Christian world, in the nineteenth century of the Christian era; but, we must remember, that if either had been other than it is, it would have contradicted the express word of Jehovah. In the contemplation of the present desolation of both, there is the light of joy from the future, which can not be remote. When we look and mourn over the desolation of Jerusalem, we hear a voice comforting her:

> "Thou shalt no more be called Forsaken;
> Neither shall thy land any more be called Desolate:
> But thou shalt be called Hephzi-bah,
> And thy land Beulah:
> For the Lord delighteth in thee, and thy land shall be married."
>
> *Isaiah*, lxii, 4.

CHAPTERS FROM AN UNPUBLISHED BIOGRAPHY.

BY JAMES INGLIS.

CHAPTER II.

Such a mourner for such a husband was not without abundant consolation. Upheld by the grace of a Saviour in whose love she had learned to abide, and surrounded by the counsel and aid of many humble but devoted friends, she addressed herself, with characteristic wisdom and energy, to the management of her affairs. The farm was in a state of good cultivation; and, although the death of her husband had been unexpected, his prudence had not left her without means of carrying it on. In accordance with the strong attachment of her people to the primitive family organization, the eldest son, though yet a mere lad, was in some measure recognized as the head of the house; and his promising character encouraged her inclination to place the business, as far as possible, under his direction. The moral and religious government of the family she herself solely assumed. The family worship was maintained with wonted punctuality, and the training and instruction of her children was prosecuted with increasing zeal. In a brief memoir, published in the *Edinburgh Missionary Magazine*, at the time of her decease, in 1805, we find the following estimate of her character, by the late Rev. Wm. Maxton: "To train up her children in the nurture and admonition of the Lord, was her constant employment. Whilst her hands were diligently occupied in providing for their temporal wants, she was in the habit of making them sit beside her, and read attentively a portion of the Word of God; when she proposed questions to them explanatory of the passages which they read, and which were

calculated to impress the truth upon their minds. Thus, while she sat in the house, and walked by the way, she endeavored to render Divine truth familiar to them; and she had the unspeakable happiness of finding her labors in this important, though neglected, department of Christian activity not in vain."

The family soon, however, began to feel the pressure of trial and embarrassments. The eldest son, who was entrusted with much of the business of the farm, though hitherto a remarkably amiable and exemplary youth, proved inadequate to the burden that was laid prematurely upon his shoulders. Confiding and inexperienced, there were not wanting, even in these secluded regions, designing men, who flattered his vanity, and led him into reckless bargains and unnecessary expenses. On his visits to the market town, he was marked as a prey by the unprincipled, and, from one step to another, he was lured on, till within a few years the business became hopelessly involved. The lease of the farm was abandoned, the stock sold, and the widow became the tenant of another, in the house which the provident industry of her husband had reared, to be a home for her and her children.

Archibald, meanwhile, at the age of eight, had gone out to lighten the expenses of the family, and earn his own livelihood by such service as his childish hands could render. He was, from childhood, remarkable for the hardy vigor of his frame and the manly thoughtfulness of his character; and in his frequent visits to Green End, he even then sought, with considerate affection, to soothe the sorrows which he saw multiplying around his mother. When the embarrassment of affairs rendered it evident that the widow and her younger children must soon be thrown upon their own resources, he fixed upon the trade of a weaver, which, at that period, was a prosperous one; and, with the consent of his mother, he bound himself an apprentice to an old man, who practised it in the village. Here the real trials of his life began. The old man and his wife were exacting and cruel: besides overtasking the strength of the boys, they starved them on the merest pittance of the coarsest food. In after years, the old

woman, left to a despised and neglected widowhood, was in part supported by the liberality of the boy who was the victim of her wanton barbarity. His trials were carefully concealed from his mother, from the twofold motive that he might not add to her sorrows, and that he might not be thwarted in his resolution to acquire a knowledge of the trade. But the resistance of his vigorous constitution at last gave way, and he was forced to return home. The severe treatment left its traces in his countenance to his latest days, in the unnatural pallor which overspread his formerly ruddy complexion, and which all familiar with his personal appearance have noticed.

The crisis of the family affairs had now arrived, and the eldest son sought to escape the shame of his course in a foreign land, from which he long after returned, a reclaimed and exemplary man. The occasion brought out the stamina of Archibald's character. He sustained his mother by the buoyancy of his resolution, and, at the age of twelve, undertook to provide for her and his sisters by his industry — a charge which, by God's blessing, he fulfilled, till his mother's death, fifteen years after, during which they never wanted the necessaries, or even the comforts, of life.

When the family homestead was offered for sale, a stepbrother of the widow's bought it; and it will show the confidence which a boy's energy and activity inspired, when we mention, that soon after Archibald entered on his self-imposed charge, his uncle sold the property to him on easy terms. At the age of fourteen, he had paid the last farthing of the stipulated price, and was rewarded by seeing his mother living again in her own house. Throughout the whole of this period, he put the whole of his earnings into the hands of his mother, and received from her what was necessary for his expenses, as though it were bestowed by her kindness.

There was true heroism in that boy's heart, more worthy of lasting record than most that is chronicled in the world's book of fame. We can all remember enough of an every-day boyhood to appreciate the soul-conflict out of which such mastery of self-control was won. And though it was ex-

tended over the common-place drudgery of an humble life of toil, and so is less attractive to the imagination than some single splendid act of devotion, we know of no instance of filial devotion on record that is more worthy of honor. We can imagine the singular gush of silent happiness which every fresh trial or self-denial let into the soul of both mother and son — the mother's admiration, which maternal prudence strove to conceal — the son's honest pride, which filial respect subdued. And then the loving confidence of their consultations over every difficulty and perplexity, and the quiet blessedness that shed its tempered radiance over the family group when the long day's toil was ended and they gathered around the fireside! What thoughts were there of the departed, of whom they all loved to talk, while they wept tears of tenderness! And what thoughts of the absent one, whose name each hesitated to utter!

Archibald, it may well be thought, was not an unintelligent boy, though his formal education was summed up in some three years' attendance at the parish school, before his father's death. He had read the Bible till he was familiar with it from Genesis to Revelations. His memory was stored with it, and, what was better still, the conversation of his mother had taught him to reflect on its history, doctrine, and ordinances. In the school of affliction, he had early learned wisdom; and the responsibility and serious diligence of his self-imposed charge, had already developed a manly vigor and stability of character; —

> And every moral feeling of his soul
> Strengthened and braced by breathing, in content,
> The keen and wholesome air of poverty,
> And drinking from the well of homely life.

It is scarcely necessary to add, that his life was marked by the strictest purity and truthfulness. He was, also, punctual in the observance of what he regarded as the duties of religion; was in the constant habit of reading the Bible, and said his prayers, in secret, morning and evening. No Pharisee of them all could have been more exact or zealous. Yet,

as he himself observed, his "religion was only that of a young Pharisee." He was an utter stranger to the saving power of the Gospel. His only enjoyment of religion was in the pride of his performances; and his only hope of safety lay in the shallow claims of self-righteousness, which often failed him and left him a prey to the condemnation of a guilty conscience, and the awful apprehensions of a soul estranged from God.

His sister, who was two years older than himself, was early brought to a knowledge of the truth as it is in Jesus, and, from the day she experienced the pardoning love of God, she never ceased, solemnly and affectionately, to point him to the Saviour. Her conversation was always listened to with attention, though its point was for some time evaded. The conversation which, through God's blessing, arrested him, we must give, as nearly as possible, in his own words, as we have heard him relate it oftener than once. The reader will bear in mind that it is an account of a conversation between a girl of fourteen and a boy of twelve years of age:

"On Sabbath evening, after the family had retired, my sister and I prolonged our conversation till long past midnight. The subject was the necessity of a change of heart. My sister insisted that such a change was necessary in all cases, regardless of our outward character or conduct. I admitted that the grossly wicked and profane needed a thorough change of mind, but I claimed that my own conduct was correct: I prayed every morning and evening, read my Bible daily, and attended worship regularly every Lord's Day; that, in short, my conduct was as correct as her own, and she had no right to question the purity of my heart. She replied, that Nicodemus was probably a better man than I was, read the Bible more studiously, and prayed more frequently; and that we had every reason to believe that his conduct was blameless: yet, our Lord said to him, and through him to every human being, 'Verily I say unto thee, except a man be born again, he can not enter the kingdom of God.' She pressed the subject home upon my conscience, with great earnestness and solemnity; but, instead of pro-

ducing the effect she desired, it only wounded my pride of heart, and excited a spirit of irritation and resentment. I told her I thought my heart was as good as her own. She meekly admitted that she had no goodness to boast of. I rejoined, 'I think so, too, sister, or you would not be so ready to suspect others.' She looked at me with great earnestness and pity, while tears rolled down her cheeks, and said, 'Archibald! you are just as certain of going to hell, if you remain in your present state of mind, as though you were already there, lifting up your eyes, being in torment.' The conviction that what she said was true, came home to my heart, like a flash of lightning, with irresistible force. I was unable to reply, or to move from my seat. I knew that unless I was born again, I must perish in my sins.

"These convictions deepened. I read the Scriptures, but they appeared only to condemn me, and showed me that I was justly exposed to the wrath to come. I tried to pray, but guilt sealed my lips. Formerly, I had no difficulty in saying my prayers, but now the burden of sin pressed so heavily on my conscience, it seemed an unpardonable presumption that such a hell-deserving sinner as I was, should call upon a holy God. All the righteous threatenings of the Divine law seemed levelled against me; and how these threatenings could be fulfilled, and I yet be saved, I could not understand.

"The agony of this conviction long disturbed me, till, at last, in the providence of God, I was led to hear Mr. Willis, a Secession minister from Crawfordsdyke, preach in the neighboring parish of Balfron. His text was Eph. i. 7, 'In whom we have redemption through his blood, the forgiveness of sins according to the richness of his grace.' The sermon made an impression on my mind that can never be effaced; and I often now recall its general train of thought and argument. He first showed the deplorable condition of the whole human race. While they are in an unconverted state, they are the slaves of sin and Satan, bound over by the curse of the law to endless perdition. I felt deeply that every particular of his description was true in my case. He then

showed the deliverance which all believers obtain through our Lord Jesus Christ — redemption through the blood and the full and free remission of all their sins; that Christ had yielded a perfect obedience to the law of God, which we had transgressed — endured its penalty, suffering the just for the unjust, so that all who believe in His name receive pardon, peace, and eternal life. He argued that, in this way, the glory of God was illustriously displayed. His grace was seen in devising the plan, in revealing it, in giving His Son to execute it, and in giving His Spirit to apply it to our hearts.

"While he was speaking, it pleased the Lord to open my dark mind to understand the Divine method of saving sinners, through faith in a crucified Saviour, and to see how God could be just, and the justifier of him who believeth on Jesus. It seemed as though a flood of light burst into my dark heart. I saw God reconciled; the law's threatenings were silenced. I learned that He had made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him; and unspeakable peace took possession of my troubled soul.

"In the first transport of my love and gratitude, I could have embraced in my arms the preacher through whom the Gospel was made known to me, as the wisdom of God and the power of God unto my salvation; but I was a diffident boy, and dared not even speak to him. I never saw him before that day: I have never seen him since. His son, the Rev. Dr. Willis, is Professor of Theology in Knox's College, Toronto; and it has been my privilege, in my old age, to acknowledge to him the deep gratitude which, as a boy, I owed to his father."

We may well suppose that the change which thus transpired in the character of so important a member of the little household, was not unnoticed by the mother and sister, who found in it the answer of many fervent prayers, and who then received in it a son and a brother as alive again from the dead. The assurance of the reality of the change was received by the prudent mother with cautious reserve; but, after many anxious conversations, and close, silent observa-

tion of his life, conduct, and demeanor, she gradually introduced him into the position — one of great moment in such a family — of leader of the family worship. She had, as we have mentioned, from the day of her husband's death, continued his practice of morning and evening worship, and discovered an extraordinary gift in prayer, which her son, in his old age, remarks, he has never heard excelled; but it suited best with the prevailing views of the propriety of recognizing a male head of the household, that she should yield the place to her son as soon as she believed him to be a Christian; and, with trembling and self-distrust, it was accepted.

The practice which he thus acquired prepared the way for an early prominence in the exercises of a prayer meeting, which he soon began to attend, where, as he now remembers with surprise and humiliation, aged Christians were accustomed to listen with kindly respect to the modest utterance of a boy's thoughts on the precious truths which formed the subject of their weekly meditation.

WAYMARKS IN THE WILDERNESS.

MARCH, 1857.

ADVANCING LIGHT OF PROPHECY IN THE ABRAHAMIC COVENANT.

BY JAMES INGLIS.

In a preliminary article, we recited the leading incidents in the life of Abraham, and the various occasions on which God made or renewed His promises to that patriarch, chiefly with a view to point out the important fact that God made only one covenant with Abraham. A covenant is God's free promise of mercy to man, formally ratified by sacrifice; and the only occasion on which God entered into any such solemn engagement with Abraham is that described in the fifteenth chapter of Genesis. Previous to that transaction, God made promises to Abraham — in fact, promised the very blessings which are included in the covenant; but we read nothing of a covenant till we reach that chapter. After that, the covenant is spoken of as something already understood and established; as, when God said, "My covenant is with thee," and appointed circumcision as a memorial of it. From first to last — from the time that God first called him to the time when He ratified His covenant with him — and from the ratification of the covenant to the time when He confirmed it by an oath — there are the same great promises, revealed

more or less in detail, and placed in a variety of aspects, but still the same great promises, embracing — I. A triumphant Seed, through whom the promised blessings were to be effected; II. An everlasting inheritance, which Abraham and his seed were afterwards to receive; III. A blessing to all nations, through that promised Seed; and IV. An assurance that God will be with Abraham and his seed forever, to be, in a peculiar sense, their God.

These promises are commonly understood as referring primarily to the Jewish nation, and their temporary occupation of the Land of Canaan: and the covenant which God made with Abraham is frequently spoken of as that under which Israel enjoyed that land. We shall, as we advance, find abundant proof that such an interpretation of the promises and the covenant is unjust and dishonoring to God. Meanwhile, let it be remembered that the New Testament scriptures very carefully distinguish between the covenant which God made with Abraham and the covenant which he afterwards made with the Israelitish nation. For example, Paul, in the Epistle to the Galatians, when refuting the vain pretensions of the Jews, argues, not only that the covenants are distinct, but that the latter does not in any way fulfill, abrogate, or modify the former: "And this I say, that THE COVENANT, which was confirmed before of God in Christ, THE LAW, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect." What he terms "the law," in this passage, is "the covenant" of which he speaks in his Epistle to the Hebrews: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the covenant which God hath enjoined unto you." This was a covenant most distinct in its nature and objects, and must never for a moment be confounded with the everlasting covenant which God made with Abraham.

To interpret the promises which God made to Abraham, and renewed to Isaac and to Jacob, as referring to a carnal

seed and temporal blessings, is dishonoring to God, and exhibits the patriarchs in a low and degrading attitude. In that case, Abraham was only an ambitious or avaricious old man, who set out in the idle chase of fortune — he was the deluded victim of an idle hope, and, after being trifled with during a century of homeless wandering, he died a stranger in the land of which God said, "I will give it thee." It was unworthy of God, and in plain contradiction of all His dealings with His people, to hold out to the patriarchs the empty pride of founding a family and bequeathing to their heirs a splendid patrimony, as the motive and aim of their lives. But, without dwelling upon these manifestly unworthy and erroneous views of God's promises, let us, in the light of Scripture, examine their true import, and. as far as possible, ascertain the sense in which the patriarchs regarded them.

I. THE PROMISED SEED.

This promise, evidently, did not refer to Isaac; for God intimated to Abraham, not that Isaac was the Seed, but "in Isaac shall thy seed be called." The same promise of a Seed was renewed to Isaac himself, and, subsequently, it was renewed to Jacob. In every age of Old Testament prophecy, this prophecy is referred to as unaccomplished, but still in force. Nor can we find any descendant of Abraham who meets all the terms of the promise till we come down to *Him* who is thus introduced to us by the pen of inspiration: "The book of the generations of Jesus the Christ, the son of David, THE SON OF ABRAHAM." We are not left to conjecture regarding the intention of God in this promise; for, without multiplying quotations, Paul very explicitly applies it to Christ, in Gal. iii. 16: "Now to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many; but as of one, '*And to thy seed,*' *which is* CHRIST."

However conclusive this may be regarding the design of God in making the promise, it might still be a question how far Abraham understood it, and whether his faith, indeed, reached forward to Christ. In any endeavor to ascertain

the light in which Abraham viewed this promise, it must not be forgotten that it was not the first intimation of a Seed of promise. The hopes of mankind, from the day of their fall, were pointed to *a Seed of the woman:* and, in as far as they cherished any hope of salvation, even in their departures from the living and true God, this promised Deliverer must, in some way, have been associated with it. We find it lingering in the traditions of the most remote idolators;* and, in the earlier ages, it must have held a very prominent place in the minds of the pious. When Abraham was called of God, and received the most distinguishing assurances of Divine favor — the emphatic promise of a Seed, who, in perfect triumph, shall possess the gate of his enemies, and in whom all the nations of the earth shall be blessed — he would readily associate it in his mind with the first promise of a Seed of the woman, who should bruise the head of the serpent. The remembrance of a suffering as well as triumphant Saviour was perpetuated among men by the institution of sacrifice; and if the Seed of Abraham was to possess the gate of His enemies, a conflict was implied, which must at once have suggested the intimation in the first announcement of a Saviour, "Thou shalt bruise his heel."

But we are not left to mere conjecture regarding Abraham's understanding of the promise. Besides many passages in which Abraham's faith is identified with that of all who have laid hold on Christ, as their only hope, our Lord himself, in express terms, assures us, John viii. 56, "Abraham rejoiced to see my day, and he saw it, and was glad." There is a figurative use of the word "day," which is not uncommon in Scripture, in which it refers, not so much to time, as to that which distinguishes and characterizes the time; as when the restoration of Israel is styled "their day." So the Lord, speaking of His coming triumph, says, "So shall the Son of man be in *his* day." In the passage before us, He has reference to His humiliation and suffering for the redemption

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* We have, in a previous article, referred to these traditions.

of mankind, in which state He was rejected by the Jews, who claimed to be the children of Abraham, and to whom He says, "Your father, Abraham, rejoiced to see my day: he saw it, and was glad"— an intimation that Abraham not only looked forward to His coming, but had a clear knowledge of His humiliation and sufferings; and that, instead of stumbling at the truth, so offensive to carnal pride, he rejoiced in it. The phrase, "he saw it," is very emphatic, as appears from the construction which the Jews immediately put upon it, and can be understood to mean nothing less than a clear and vivid perception of the truth, however communicated to him. It may be interesting to inquire whether any trace is preserved, in the Mosaic record, of the manner in which "he saw Christ's day."

We have already spoken of the important fact, that the institution of sacrifice preserved among mankind the promise of a suffering Saviour, and illustrated to them the nature and objects of His sufferings; and we have suggested, that God's promise of a seed to Abraham must at once have connected itself in his mind with the first promise of a Seed of the woman, and, therefore, with all that was known of a Saviour who was to be made perfect by suffering. The extraordinary circumstances connected with the birth of Isaac must, of themselves, have directed the patriarch's views away beyond all common hopes of posterity. The rejection of Ishmael, and the assurance that Sarah should, in her old age, be the mother of a son, in whom the promise was to be confirmed, must have convinced Abraham, if proof were needed, that something beyond all carnal and temporal ends was to be accomplished in the seed. But, with all this, we find nothing in the record which expressly revealed to Abraham the manner in which human redemption was to be effected, until we come to that most memorable incident when the aged father was called upon to offer up his son Isaac in sacrifice. Infidelity has frequently laid hold upon this incident, as the ground of an insolent cavil against the God of Abraham; and, probably, the advocates of Christianity have, in some measure, failed in the vindication of the record, from over-

looking the great end which was designed to be accomplished by the command.

In primitive times, the communication of memorable truth by significant actions, rather than by words, was common; and, in the communication of Divine truth, this mode was often employed, as more instructive and impressive than any language. To say nothing of the institution of formal types, all our readers can recall instances of symbolical action in the prophets; as, when Jeremiah breaks a potter's vessel in sight of the people — puts on bonds and yokes, and casts a book into the Euphrates. We speak not without authority when we claim that the offering up of Isaac was just such a symbolical action; for Paul, in referring to it in his Epistle to the Hebrews, expressly says that Abraham received his son from the dead "*in a figure.*" God had been progressively opening up His gracious design to the "father of believers," and had prepared his mind to receive this last and hardest lesson, that "he who was rich must for our sakes become poor, that we, through his poverty, should be made rich"— that our life was to be brought out of his death, and that it was in yielding to death that He was to attain His triumph. It would be impossible to conceive of any means by which the great truth could have been more vividly and impressively brought home to the patriarch than by that otherwise unaccountable transaction.

The truth taught was the same which our Lord himself declared to Nicodemus: "For God so loved the world, that he gave *his only begotten Son*, that whosoever believeth in him should not perish, but have everlasting life." And how could the love God entertained be more impressively illustrated to Abraham than in the anguish of his own paternal affection, when he was required to take "thy son, thine only son Isaac, whom thou lovest," and with his own hands to bind him to the altar, and prepare to sacrifice him? There is, apparently, an intentional emphasis on the "*only son*, whom thou lovest," which Paul does not omit, when he records the triumph of faith when "he that had received the promises offered up his *only begotten son.*" It is not unworthy of notice

that the time occupied by the transaction corresponds with the time occupied in the final act of Christ's suffering and humiliation, from His death to His resurrection : and when, at last, he receives him as alive from the dead, the joy of it is completed by the most perfect assurance of all his hopes — when God, willing, more abundantly, to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath. Abraham's apprehension of the truth, so impressively taught, is indicated in the name given to the scene of the sacrifice: "And Abraham called the name of that place Jehovah-jireh : as it is said to this day, In the mount of the Lord it shall be seen"— to which there appears an allusion in the very words of our Lord, "*He saw it* and was glad."

II. THE INHERITANCE.

"And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." This is commonly understood as promising nothing more than was fulfilled to the natural descendants of Abraham, when Joshua led them into the land of promise : yet, there are many important particulars, which such a fulfillment altogether violates. The Israelites have never yet, in any sense, possessed that land, in all its described limits ; and it is surely an extraordinary stretch of language which makes a brief, partial, and uncertain occupation of the land answer the description of an "everlasting possession." The temporary possession of the land by his natural descendants was, indeed, predicted to Abraham : but this, so far from being the fulfillment of the covenant, was given expressly as a sign that the covenant shall be fulfilled. Abraham, encouraged by the condescension of God, asked, "Whereby shall *I* know that *I* shall inherit it?" God's assurance had been very explicit — that Abraham himself, as well as his seed, should inherit the land. "I will give it *to thee, and to thy seed,*" marks out Abraham, personally, as the heir, more explicitly than if the promise had been simply "I will give it to thee." In the latter case, there might have

been some plausibility in the claim that the promise was fulfilled to Abraham in his seed; but this explanation is cut off by the mention of both—"to thee, and to thy seed." Now, it is regarding his personal interest in the promise that Abraham inquired. It was this that demanded such an exercise of faith. He had long wandered in the land, childless and homeless; he was hastening to the close of a mortal pilgrimage, and he desired assurance that he should, after all, enjoy the everlasting inheritance. God confirmed His promise in a covenant ratified by sacrifice; and then gave him some predictions of the course of events by which He would fulfill His covenant—the most prominent of which are the deliverance of his descendants from Egyptian bondage, and their return to the land in which Abraham was then a stranger. The fulfillment of that prediction is an evidence to all after ages that God's purpose is advancing to accomplishment: just as Paul, in speaking to the Thessalonians, of the day of the Lord, tells them that it can not come till after the apostacy and the revelation of the man of sin; and the fulfillment of these predictions, in their order, must convince the Church that the day is at hand.

The Israelites themselves never regarded their temporary occupation of the land as a fulfillment of the promise to their fathers. When they entered it, God cautioned them that it was not then given to them for a possession. "The land," said He, "shall not be sold forever, for it is mine; for ye are strangers and pilgrims with me." Paul, in his Epistle to the Hebrews, shows that Joshua did not lead them into the promised rest; and so David testifies—"We are strangers before thee, and sojourners, as were all our fathers."

The strong assurance to Abraham that he should personally participate in the possession, was renewed, in similar terms, to Isaac and to Jacob. As Paul expresses it, "By faith, he sojourned in the land of promise, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise." In after ages, God declared Himself "the God of Abraham, of Isaac, and of Jacob," thereby intimating that He still adhered to His

covenant with them personally. The promise of which they were heirs has not yet been fulfilled. As Stephen argued before the council—"And God gave him no inheritance in it: no, not so much as to set his foot on. Yet He promised that He would give it *to him* for a possession." Paul, also, in his Epistle to the Romans, speaks of the promise to Abraham, that he should be the heir of the world, as being shared by believers under the New Testament. And again, in his Epistle to the Galatians, he argues, that the promised inheritance was not peculiar to the Jews, and assures Gentile believers, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This last assurance is a conclusion from the important point which the apostle determines in the sixteenth verse of the same chapter: "Now to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many; but as of one, '*To thy seed*,' which is CHRIST"—a passage we had occasion to quote under a former head. But, if it be determined by inspiration that when God said, "I will give *to thee*, and *to thy seed* after thee, the land wherein thou art a stranger," the seed intended is Christ, there is surely no foundation left for the opinion, that the promise was in any sense fulfilled when the carnal Israel entered Canaan under Joshua: and it remains as certain that that land will yet be given to Christ for a possession—the centre and metropolis of a kingdom which shall embrace the earth, under which all nations shall be blessed, and in which Abraham and all the faithful will be associated with him. The promise of which, in Christ, we are heirs, respects not a temporal and perishing possession, but an everlasting possession—an inheritance incorruptible and undefiled, and that fadeth not away.

This covenant, and all its promised blessings, have been obscured by the effort to fix the seat of our glorious inheritance in some far-off spirit-land, and away from this earth, which was made man's home and inheritance—the recovery of which from the curse is one of the revealed glories of our King. But the Lord himself evidently designed to teach us that the promise to Abraham will yet be fulfilled in its strict

literality, when He uses it as an argument with the Sadducees in favor of a resurrection from the dead. It can not be denied, that if God is yet to give Abraham that land for a possession, the patriarch must be raised from the dead to enjoy it: and so the Lord quotes the book of Moses, "Now in the bush God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' He is not the God of the dead, but the God of the living." These patriarchs had, for centuries, been gathered to their fathers; but God still reveals Himself as true to His covenant with them, and as holding Himself pledged to its fulfillment. Whether this argument was, as Archbishop Whately claims, new both to the Pharisees and the Sadducees, this much is evident, it was admitted as conclusive by both; "and after that, they dared not ask him any questions at all."

A similar argument has been maintained by Jewish writers in every age, showing their invariable interpretation of God's promise. Mr. Brooks, in his *Elements of Prophetical Interpretation*, quotes a reply of Rabbi Gamaliel, the teacher of Paul, to a question of the Sadducees, regarding the resurrection: "Nor could he silence them till he brought against them Deut. xi. 21, "Which land the Lord sware that he would give *to your fathers*.' The Rabbi argued, that as Abraham, Isaac, and Jacob had it not, and God can not lie, therefore they must be raised from the dead to inherit it." In a note, Mr. Brooks adds: "Rabbi Simai, though of later date, argues the same from Exodus vi. 4, insisting that the law asserts the resurrection of the dead, when in this place it is said, 'And also I have established my covenant *with them*, to give *them* Canaan;' for it is not said, 'to *you*,' but 'to *them*.'" In this he only follows the earlier commentators. Warburton, to illustrate the general expectation of the Jews, that Abraham is to rise and take possession of the promised land, quotes Manasseh Ben-Israel: "God, speaking to Abraham, says, 'I will give to thee, and to thy seed after thee, the land in which thou art a stranger.' But it is certain that Abraham and the other patriarchs have never possessed that land. They must, therefore, be raised from the dead to enjoy the

promised blessings: otherwise, the promises of God would be false and of no effect. Hence, there is proved not only the immortality of the soul, but also that essential doctrine of the law, a resurrection of the dead."

The question may still be asked, Did Abraham so understand God's promise? One thing is very evident, in the Mosaic record of his life — he dwelt much upon the assurance of his personal interest in the inheritance: and that he looked away beyond this present life for its enjoyment, is evident from the fact that he was contented to live and die a stranger in the land. He manifestly expected nothing else than that, as a stranger and sojourner in the land, he should go to his fathers, and rest there until the appointed time. Up to the last of his pilgrim-life, we hear no utterance of dissatisfaction or disappointment, but, on the contrary, unabated confidence in God and in the fulfillment of the promise.

We are not, however, left to conjecture in this matter. If Abraham, as we have seen, had a clear view of the character of the promised Seed, and of the salvation he was to effect, he could not be mistaken as to the nature of the inheritance: and so we are plainly informed in the eleventh chapter of the Epistle to the Hebrews, to which we have already had occasion to refer. Paul there also distinctly recognizes the personal form of the promise. "Abraham, when he was called to go out into a place which *he should after receive for an inheritance*, obeyed;" but the light in which he viewed the inheritance is not left in doubt; "for he looked for a city which hath foundations, whose builder and maker is God." And again, speaking of Abraham, in connection with the other patriarchs, "These all died in faith, not having received the promise, but having seen them afar off, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for

them a city." This makes Abraham's course of self-denying obedience all plain, and invests his character with true dignity, when we see him going forth, not in pursuit of perishing possessions, or with the idle ambition of being the founder of a carnal nation, but with his faith reaching down to Christ's day, and his hopes embracing the glories of the heavenly inheritance, when the Conqueror shall have redeemed the purchased possession, and, sitting in the gate of His enemies, shall sway the sceptre of a heavenly kingdom, in which multitudes from the East and from the West shall sit down with Abraham, Isaac, and Jacob.

III. THE BLESSING ON ALL NATIONS.

When God called Abraham, He promised, "In thee shall all families of the earth be blessed." And afterwards, when Abraham was more fully instructed in God's purpose, He spoke more definitely, "In thy seed shall all nations of the earth be blessed." We have already seen that the promised seed is Christ. Peter, when he preached in the porch of the Temple, quoted this promise, and added, to the Jews, "To you first God having raised up his Son Jesus, hath sent him to bless you, in turning every one of you from his iniquities." This was preliminary to the preaching of repentance and the remission of sins, in the name of Jesus, among all nations: and it throws a flood of light upon the promise, upon the nature of the blessing, and the manner in which it is bestowed. As Paul also argues, Rom. iv. 16, "The inheritance is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, as it is written, I have made thee a father of many nations." This promise is advancing to its fulfillment, as God is going forth in the Gospel of His Son to gather out of the nations a people who shall be to Abraham a seed, numerous as the sands of the sea-shore — a mighty multitude, whom no man can number, out of every tribe and tongue, country and nation, who shall be unto our God kings and

priests, and who shall reign on the earth: and then, in its full extent, shall the promise be fulfilled, when the earth shall be filled with the glory of the Lord, and the nations shall walk in the light of the New Jerusalem. We do not know how far Abraham embraced this great design. He could not understand the manner of its accomplishment; for that was God's secret, which was hid from ages and generations. But we are assured that "the Scripture, foreseeing that God would justify the heathen by faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed:" and that thought, doubtless, entered into the joy with which he saw Christ's day.

IV. GOD SHALL BE THEIR GOD FOREVER.

"And I will establish my covenant with thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee." A Saviour was promised, who, as the seed of the woman, should bruise the head of the Serpent, and, as the seed of Abraham, shall possess the gate of His enemies. He shall lead His people in triumph into the promised inheritance, where they shall be crowned with blessing, and where, above all, they shall be introduced into the most intimate relations to God, the Father of all. He shall be their God, which implies their perfection in holiness, for without holiness no man can see the Lord; their restoration to eternal life, for He is not a God of the dead, but of the living; and their perfect blessedness, for in His presence is fullness of joy for evermore. So it is every where represented as the crowning step of their advancement. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

In conclusion, we understand the covenant which God made with Abraham as identical with the new covenant in Christ's blood. The promise embraces the very Saviour in whom we trust, the grace in which we stand, and the inheritance for which we hope. That covenant is still in force.

The law, or Sinaitic covenant, which was four hundred and thirty years after, could not disannul it. Zecharias, rejoicing in view of Christ's first advent, blessed God that He had visited His people "to perform the mercy to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham." The Seed is come, under whom the promises are advancing to a sure and speedy fulfillment; the inheritance is purchased, and soon will be taken possession of; Abraham, Isaac, and Jacob will arise from the cave of Macpelah; and God will make good His promise, "To thee will I give it." But the land is given to Him who is pre-eminently *the* Seed, and is, therefore, called "Emmanuel's land"—a special enclosure within a larger inheritance, the world. All who are in Christ are heirs, as our Lord said, "Blessed are the meek, for they shall inherit the earth." Patriarchs, prophets, kings, apostles, martyrs, believers of every age, shall enter together into the inheritance, made perfect in one: and then shall the will of our Father be done on earth, as it is done in heaven. We delight to anticipate the holy joy and surprise with which the reverend father of the faithful shall look round upon the multitude, which no man can number—upon the land, decked in all the splendors of the new creation—and see how far his amplest hopes came short of the fullness of the Divine performance.

THE COUNCIL OF TRENT.

BY JAMES INGLIS.

The infallibility of the Romish Church is an article of Romish faith; but it is not, by any means, a settled point in whom this attribute is vested. It continually shifts its residence, to suit the convenience of parties and occasions. Sometimes we fancy that we have *tread* it in the papal chair; but, anon, it is convenient to own that the Pope is a fallible man: sometimes it seems *earthed* in a General Council; but, presently, it becomes necessary to protect the supremacy of Peter: and, after a vain chase, all that remains is to believe that the Church is infallible, or — anathema to us. We do not design, at present, to quote the contradictory deliverances of Popes equally infallible, or Councils equally inspired, or of the Church in one age against the Church in another age, to show how difficult an accomplishment faith in such a dogma must be. We desire simply to ascertain where we may find some statement of doctrines, or rule of discipline, by which the infallible Church will own herself bound, and for which she may be held responsible: and we shall probably be regarded, even by Romanists, as doing her no injustice, if we take the decrees of the Council of Trent as presenting the authoritative deliverance of the Church on the important points on which they treat. Wherever the Church's infallibility resides, it is a settled point with Romanists that general and lawful Councils can not err in defining doctrines of faith: and that of Trent, as standing last in order, and nearest to us, may be accepted as the most perfect transcript of the church's actual belief.

A brief view of that Council, in the circumstances of its

assembling, the materials of which it was composed, and the management of its affairs, can not but be interesting and instructive. What an array of holy men might we expect to meet as the representatives of an infallible Church, and the organs of the Holy Ghost, assembled for a last and full declaration of what men must believe, on pain of eternal damnation! What heavenly solemnity, what exalted spirituality, what holy beauty, would we expect to surround their deliberations and deliverances, when, with Divine authority, they decided points of faith, and, in God's name, pronounced God's will to a waiting world! But, let us look at the reality.

The first demand for this Council was heard in Luther's appeal. When, contrary to all his own purposes, he found himself in open conflict with him whom he regarded as head of the Church on earth — when he had exhausted all means of dutiful remonstrance against flagrant corruptions — and when there remained to him but the choice of submission or destruction — on the 28th of November, 1518, disclaiming all designs against the Church, he protested: "Seeing that the Pope, who is God's vicar upon earth, may, like any other man, err, sin, and lie; and that an appeal to a General Council is the only means of safety against that injustice which it is impossible to resist, I am obliged to have recourse to this step."

The step was a bold one, though there is here but twilight streaks of the light of the Reformation; and it was not long before the reformer who now speaks of the Pope as God's vicar upon earth, spoke out in different terms of that same Leo X. A year later, he meets the papal bull, excommunicating him as an obstinate heretic, with an appeal, "from the most holy Pope Leo to a future General and Christian Council." The most holy Pope, however, is now described as an unjust judge, a hardened apostate, an anti-Christ, and a blasphemer of the Church. We can not trace the course of the Reformation from this stage of protest and appeal to Councils, till the Church professedly bowed to the authority of the Word of God alone; but we may remark, that wide as

the Reformation was soon spread, its influence was not limited to those who openly espoused its principles. Within the Roman Catholic Church inquiry was awakened; the corruptions and tyranny of Rome became alike intolerable; and the appeal of the reformers was perpetuated in the demands of an outraged people, who looked to a General Council for the correction of a thousand corruptions, and the redress of a thousand grievances. The abuses and pollutions of Rome, in some way or other, united all classes in seeking reform: princes hoped to check the arrogance of the ecclesiastics; the middle classes sought relief from an insupportable taxation — even the ecclesiastics sought protection from the usurpations of their superiors, and especially from the encroachments of the Papal court: all who regarded either religion or morals, longed for a restoration of the ancient discipline. The reformers soon became so numerous in the states of the Catholic princes, that they earnestly desired a Council, in the hope that matters might at last be amicably adjusted with a party too numerous and influential to be silenced by the executioner.

Leo the Tenth died before any steps could be taken to assemble a Council, had he sincerely designed it. Adrian, his successor, a well-intentioned but narrow-minded man, attempted a few reforms, only to discover how incompetent he was to grapple with the embarrassments of his position. Surrounded by all the agents of corruption, he could accomplish nothing, and began to think of the extermination of heretics as the only remedy for heresy. He found it as difficult to move the secular arm for destruction as the ecclesiastical arm for reformation; and, after two years' misery and distraction on a throne, he died.

Clement III, a subtle politician, pressed with the increasing demands of prince and people for a Council, used every artifice to evade the demand. During the first three years of his popedom, the Emperor Charles V, embroiled with France, found it to his interest to secure the friendship of Rome; and Clement found no difficulty in procrastinating. But, that exigency passed, Charles directed his attention to the adjust-

ment of the religious differences that agitated the empire, and demanded a Council, in a tone that could no longer be slighted.

The Pope affected to concede his demand, but clogged the concession with conditions which rendered it nugatory. Without tracing the course of wily negotiations, which he managed to protract for eight years, we come at once to the period of Clement's death, 1534; and yet no step has been taken to convene the Council, which has now been agitated during the reign of three successive Popes. It may serve to keep up the association of history, to remind the reader that the latter days of this Pope were embittered by the revolt of England from the Papal See.

Paul III affected great zeal for the reformation of abuses, but belied his professions two months after his accession, by bestowing cardinal's hats upon his two illegitimate sons — the one sixteen, and the other hardly fourteen years of age. He felt the imperative necessity of doing something to satisfy the long-delayed demand for a Council; and, in the year after his exaltation, he dispatched nuncios to the courts of Europe, to ask their co-operation. Vergerio, who afterwards went over to the Protestants, was sent to Germany, to endeavor to persuade the princes, and especially Luther and his supporters, to consent to its being held in Italy. They could perceive, as well as the Pope, that in Italy it would be the mere creature of Rome — and refused their assent. But, ultimately, with the concurrence of the Emperor alone, a General Council was summoned to meet in Mantua, on May 7, 1537. Germany, France, England, and even Italy protested against the decision, and the Duke of Mantua raised objections to the Convocation in his city. This occasioned another year's delay, and it was appointed to meet at Vicenza, on May 1, 1538. On that day the legates of the Pope were there; but, after waiting three months in vain for the arrival of the bishops, they were recalled. Three years of bootless negotiations followed, and in 1541 the Emperor and the Pope held an interview, at which they mutually and decisively fixed upon Trent as the place where the Council should as-

semble. The 1st of November, 1542, was the day appointed; but, as war again broke out between the Emperor and France, another delay of two years was occasioned; so that it was not till March, 1545, that the Council was actually opened, which, as we have seen, was first demanded by Luther in 1517, and which, for twenty-five years, the reluctant Popes had been pretending to facilitate.

Twenty-five years! — and what changes had passed over the face of society since then! The great men of the former day had given place to their successors; and those who were the young men of that day were the grave and reverend seniors of this. In 1517, when the poor monk appealed to a Council from the decree that threatened to crush him, he stood alone, and almost trembled at his own boldness. In 1545, the kings of England, Sweden, and Denmark, with many of the princes and states of Germany, and many of the most eminent men of every land, were on his side. Then he only humbly aimed at the reformation of one or two flagrant abuses of the Church of Rome: now the whole system was condemned as anti-Christian. The human mind must be unfettered, God's word exalted, and the Church of Christ must emerge free, holy, and mighty. And it was surely not so much in the hope of conciliating the spiritual victors, as to find a pretext for drawing the sword, that princes and priests assembled a Council to decree the Pope's will.

Trent, a city known to us only as the seat of this Council, is romantically situated on the Adige, a fertile valley of the Tyrolese mountains. It was a dependence of the Empire, but governed by its cardinal bishop. "The situation was recommended by two considerations: that it was neither so very Italian, as that the Germans should refuse to repair to it; nor so very German, as to make the Pope despair of remaining master of any Council that might be held in it." This last, in any case, the Pope determined to do; and, as we shall see by its composition, he had no difficult task to accomplish.

In the first place, the Pope was represented there by three cardinals — Del Monte, Santa Croce, and Pool. The two

former were subsequently elevated to the popedom, and the third was of the royal family of England. They went accredited as angels of peace, and commended for their learning, probity, and experience. This was for the public ear; but, behind this, they had in reserve, for any exigency that might arise, a secret bull, authorizing them to adjourn the Council.

When the representatives of his holiness appeared at Trent, there was not a single bishop to meet them, but the bishop of the see, who showed his diligence by preparing seats for four hundred. The 15th came, and the opening was, of necessity, adjourned. A week later, and Mendoza, the ambassador of Charles V, and two others, had arrived. The straggling arrivals continued through the summer, which was spent in idle discussion on etiquette and preliminaries; and, at last, on December 13th, the General Œcumenical and Universal Council of Trent was opened, with twenty-five bishops and four archbishops. During the first period, of which we shall presently speak, the number of bishops sometimes rose as high as seventy — a large portion of them Italian pensioners of the Pope. And this is the Council of which a Jesuit eulogist says, "It was composed of all that was most illustrious in Germany, France, Italy, Spain, Hungary, Bohemia, England, Ireland, Portugal, Poland, Sweden, Belgium, Moravia, Illyria, and Greece!" "What madness," said Paul IV, "to have sent three score bishops, from among the least capable, to a small city among the mountains, there to decide so many things!"

But, the Council of Trent is to be opened, at length. The papal Legates, the bishops in their robes, and a number of ecclesiastics, march in procession to the Cathedral. The Cardinal del Monte celebrated mass, at the end of which he proclaimed plenary indulgence to all who should engage in public prayer for the Council. A bombastical sermon was preached by the Bishop of Bitonto, in which common sense was outraged, and Scripture profaned. The time has come, he alleged, when God must speak, and He will speak. In spite of the wickedness of its members, he claims, "the voice of the Council will not the less be the voice of God." He

celebrated the efforts of the Pope to gather his children, as the bird doth her chickens under her wings. The Legates, the Emperor, and other sovereigns, received their meed of fulsome adulation. The mountains, rocks, woods, and torrents of Trent were apostrophized to announce to the earth the day of its merciful visitation, that it might not be said that "the light of the Pope hath come into the world, and men loved darkness rather than light." The City of Trent itself was saluted in the words of the prophet, "Thy gates shall be open continually. They shall not be shut day nor night. Salvation shall possess thy walls, and praise thy gates." He appealed to the countries of Christendom which Satan had desired to have, and invited them to come to the marriage, because all things are now ready; and invoked the presence of the Lord, through the intercession of Vigilius, the tutelary saint of the Valley of Trent. An address by the Legates followed; and the Council was declared to be opened, for the glory of God, the destruction of heresy, and the peace, union, and reformation of the Church. The Cardinal del Monto blessed the assembly, which separated with every demonstration of joy over so signal an event.

How much there was about such an assembly, we do not say, to sustain the claim of infallibility; but to command respect, we leave to the reader's candor. The plots and wiles, the chicanery and hypocrisies of twenty-five years, of which it was the mature fruits, were worthily seconded by the intrigues and artifices of its management, of which we have a fair intimation in the fact that there was an understanding between the Legates and the Pope that there should always be two dispatches — one confidential and secret, the other containing no more than those parties were willing to have communicated to the bishops. Such was the preparation made for receiving the communications of the Holy Ghost!

It is only necessary to add, that Italy was then, as now, divided into a number of small sees, whose bishops were the servile tools of Rome; and, from the vicinity of Trent, the Pope could at any moment furnish a sufficient number to preserve his majority in the Council. As compared with all

other countries, the number of Italian bishops who, from first to last, figured in the Council, were as three to two; and, however the apologists of Rome may now vindicate the imposition, the non-Italian members of the Council, in the heat of controversy, were not slow to complain that "they could do nothing — the Italians voted as one man, and swept all before them."

We shall, on a future occasion, give an instance or two of the expert management by which the papal Legates secured the passage of decrees which the papal world is now required to accept as the infallible utterance of the Holy Spirit. To those who desire to study the subject more at large, we recommend Cramp's *Text-Book of Popery* and Bungener's *History of the Council of Trent* — either of them containing a great amount of valuable information, in a popular form, and within reasonable limits.

ON THE PREACHING OF THE FIRST AGES OF CHRISTIANITY.

BY JAMES INGLIS.

PREACHING, in its general sense of oral teaching or advocacy, must be almost coeval with human society; and, by many ages, it preceded the use of letters, as a means of influencing the public mind. Its employment in the dissemination of religious truth, and in religious persuasion, is traced back, historically, to the antediluvian ages, when He who, by His apostles, in after times, preached peace to Jews and Gentiles — by Noah, a preacher of righteousness, preached to the disobedient generation whom the Deluge overtook in their sins. Moses and his successors were preachers, publishing the law and declaring the will of God in the hearing of

all the people; and a succession of prophets and public teachers raised the voice of instruction, warning, admonition, and persuasion down to the days when John the Baptist "came preaching in the wilderness of Judea." Our blessed Lord was a preacher. In the outset of His public ministry, He went into the synagogue at Nazareth, and read the prophecy of Isaiah: "The spirit of the Lord is upon me, because he hath appointed me *to preach the Gospel* to the poor;" "And he began to say unto them, This day is this scripture fulfilled in your ears." Of the sermon which He then preached, we learn that the congregation "wondered at the gracious words that proceeded out of His mouth." The great burthen of His preaching was, Repent, for the kingdom of God is at hand. And, in like manner, He sent out His apostles with the charge, "And as ye go, preach, saying, The kingdom of heaven is at hand."

After He had been rejected and crucified by the Jews, He taught His disciples that, as a grand result of His death and resurrection, repentance and the remission of sins should be preached, in His name, among all nations. This charge and commission He gave them before His ascension — to preach the Gospel to every creature: and this is a distinguishing feature of the dispensation under which we live; "for after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe."

It is proper that we should here admit that the preaching which was thus practised and enjoined, had nothing in common with modern sermonizing, save that both imply an oral address on a religious topic. The Greek word rendered "to preach," in most of the passages referred to, signifies, "*to herald or proclaim, as a public crier*," and is, in several instances in the New Testament, rendered, "to publish" and "to proclaim." Our English word "preach," in its primitive signification, derived from the Latin *præco*, "a crier," very well represented the original; but it has now acquired an almost exclusively technical sense. According to Webster, "*to preach*," is "to pronounce a public discourse on a reli-

gious subject. The word is usually applied to such discourses as are formed from a text of Scripture." Or it is to deliver a sermon, which the same authority describes as "a discourse delivered in public by a licensed clergyman, for the purpose of religious instruction, and usually grounded on some text of Scripture." There could be no greater perversion of Scripture than to understand *preaching*, in this modern sense, in those passages where it is mentioned. The preaching, for example, of the Twelve, when the Lord first sent them out, was nothing more than going from place to place, and, as public heralds, making the announcement, "The kingdom of heaven is at hand:" and the manner in which they fulfilled their more extended commission, to preach the Gospel to every creature, is sufficiently shown in the addresses which are left on record. In simple and direct terms, they proclaimed to Jews and Gentiles glad tidings of salvation, announcing the Saviour, publishing the offer, and urging its acceptance. Such preaching was altogether apart from the stated instruction of the Church, and still more distinct from its worship. Wherever they found an opportunity or an audience — whether in the Synagogue, the council-chamber, the Agora, the Areopagus, or the audience-chamber of kings, *there* the intrepid heralds proclaimed Christ and Him crucified.

In the stated exercises and devotions of Christian assemblies, in the first ages, there was evidently great simplicity, or, as we would say, informality. It was not then the exclusive duty or privilege of one man or class of men to teach and exhort. Yet, there were occasions when the mutual exhortations of the brethren, and the general addresses of those who had the gift of teaching, gave way to a prolonged discourse; as, when Paul preached to the disciples at Troas, when they came together to "break bread on the first day of the week." But, though our translators use the word *preach* in this case, also, it is not the same word in the original Scriptures as that employed in the cases mentioned above. *There*, as we have said, the word (*κηρύσσω*) signifies, "to proclaim as a herald:" *here* the word (*διαλέγω*) signifies, "to

discuss a subject, to make a discourse, or to lecture as a teacher of philosophy might to his students." The former was the mode of making known the Gospel to those who were without: the latter was the mode of teaching and enforcing the truth to disciples.

In process of time, as the presbyters or bishops acquired an increasing influence in the affairs of the Church, they monopolized the right of preaching, in both senses — a result which was favored by the growing carnality of the Churches, and the decay of spiritual gifts. The distinction between the two modes of discourse was gradually obliterated when idolatry was generally abandoned, when a certain amount of evangelical knowledge was generally diffused, and when the line of demarcation between the Church and the world was obscured. Then the usual assemblies consisted of believers and unbelievers indiscriminately, and the discourses addressed to them became of a mixed character.

At what time the practice of sermonizing, as it is now followed, was first introduced, can not be exactly determined. Doubtless, there was a gradual change from the simple and informal addresses in which the first Christians endeavored to edify one another. We have discourses delivered before the end of the fourth century, which, in structure and design, closely resemble modern sermons. Neander, in his *History of the Church*, in the first three centuries, says: "After the reading of the Scriptures, there followed, as there had previously in the Jewish synagogue, short, and, at first, very simple addresses, in familiar language — the momentary effusion of the heart, which contained an explanation and application of what had just been read." Justin Martyr expresses himself thus on the subject: "After the reading of the Scriptures, the president instructs the people in a discourse, and incites them to the imitation of these good examples." Among the Greeks, where the taste was more rhetorical, the sermon, from the earliest times, was more lengthened, and formed a very important part of the service. According to Origen, as quoted by Lord King, the sermons in his day were explanations of the lessons or passages of

Scripture read in order. They occupied about an hour in delivery, and concluded with a suitable application, by way of exhortation.

When copies of the Bible were rare, and literary attainments were limited to a few, the reading of portions of Scripture was an important means of public instruction; and, in one sense, that importance can never be diminished. The earliest discourses were expositions of the Scriptures, read in course. Sometimes, the teacher would be engrossed by one point in the lesson; and, by degrees, it would appear, the lesson became shorter, and the discourse a more prominent part of the service, though a deference to antiquity, and a veneration for Scripture, preserved the custom of introducing the sermon by a text.

As the most satisfactory illustration of ancient preaching, we conclude with an outline of a sermon by Chrysostom, and a few quotations from a translation of it by Professor Ripley. The practices of the Church, in his day, had receded very far from apostolic simplicity. He first distinguished himself among the Anchorites, who even then rivalled the austerities of the Hindoo *Yogis*. He lived in a solitary cavern, and remained two years without lying down. After his return to society, his eloquence attracted Jews, heathens, and heretics. In 397, he was placed in the episcopal see of Constantinople, and closed a chequered life in banishment in 407, sixty-three years old. The name *Chrysostom* (golden mouthed) was given to him after his death, in compliment to his eloquence. A partial critic remarks: "The vivacity and power of his imagination, the force of his logic, his power of arousing the passions, the beauty and accuracy of his comparisons, the neatness and purity of his style, place him on a level with the most celebrated Greek authors: the Christian Church has not a more accomplished orator."

The sermon from which we quote is one of a series of seven discourses, suggested by the parable of Lazarus and Dives. After referring to previous discourses, and the treasures of instruction and comfort they had found in the parable, he intimates that it is not exhausted, but, to avoid

satiety, he turns to another subject — another, but still a harmonious theme — "For in treating the parable," says he, "our aim was to teach the hearers this lesson, that they should regard all the splendors of this present life as nothing, but should look forward in their hopes, and daily reflect on the decision which shall be hereafter pronounced, and on that fearful judgment, and that Judge who can not be deceived. On these things, Paul has counselled us to-day in the passages that have been read to us. Attend, however, to his own words: 'I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.'"—1 Thess. iv. 13, 14.

In proceeding with the illustration of this text, he directs attention, first, to the interesting fact, that in speaking of Christ, he employs the word *death;* but, in speaking of the decease of believers, he calls it *a sleep.* "For where a resurrection has taken place, he mentions death with plainness: but where the resurrection is still a matter of hope, he says *sleep* — consoling us by the expression; for he who is only asleep will surely awake, and death is no more than a long sleep."

He then answers some of the objections of mourners who refuse to be comforted:

"But, you say, a dead man experiences corruption, and becomes dust and ashes. And what then, beloved hearers? For this very reason, we ought to rejoice. For when a man is about to rebuild an old and tottering house, he first sends out its occupants, then tears it down, and rebuilds anew a more splendid one. This occasions no grief to the occupants, but rather joy; for they do not think of the demolition which they see, but of the house which is to come, though not yet seen. When God is about to do a similar work, he destroys our body, and removes the soul which was dwelling in it as from some house, that he may build it anew and more splendidly, and again bring the soul into it with greater glory. Let us not, therefore, regard the tearing down, but the splendor which is to succeed.

"If, again, a man has a statue decayed by rust and age, and mutilated in many of its parts, he breaks it up and casts it into a furnace, and,

after the melting, he receives it again in a more beautiful form. As, then, the dissolving in the furnace was not a destruction, but a renewing, of that statue, so the death of our bodies is not a destruction, but a renovation. When, therefore, you see, as in a furnace, our flesh flowing away to corruption, dwell not on that sight, but wait for the recasting. And be not satisfied with the extent of this illustration, but advance, in your thoughts, to a still higher point; for the statuary, casting into the furnace a brazen image, does not furnish you in its place a golden and undecaying statue, but again makes a brazen one. God does not thus; but, casting in a mortal body formed of clay, He returns to you a golden and immortal statue; for the earth, receiving a corruptible and decaying body, gives back the same, incorruptible and undecaying. Look not, therefore, on the corpse, lying with closed eyes and speechless lips, but on the man that is risen, that has received glory unspeakable and amazing, and direct your thoughts from the present sight to the future hope.

"But, do you miss his society, and, therefore, lament and mourn? Now, is it not unreasonable, that, if you should have given your daughter in marriage, and her husband should take her to a distant country, and should there enjoy prosperity, you would not think the circumstance a calamity, but the intelligence of their prosperity would console the sorrow occasioned by her absence; and yet here, while it is not a man, nor a fellow-servant, but the Lord himself, who has taken your relative, that you should grieve and lament?"

After making due allowance for the natural feelings and emotions of the bereaved, he claims that they should "weep, but weep as your Master wept over Lazarus, observing the just limits of sorrow; or, as Paul says, 'sorrow,' but 'not as others which have no hope.' Grieve, but not as the Greeks, who have no hope of a resurrection." He then takes occasion to rebuke the extravagant demonstration of grief at funerals, after the manner of the heathen, and shows what a wide difference there is between the situation of a believer and an unbeliever, in affliction and in death:

"We differ from unbelievers in our estimate of things. The unbeliever surveys the heaven, and worships it, because he thinks it a divinity; he looks to the earth, and makes himself a servant to it, and longs for the things of sense. But not so with us. We survey the heaven, and admire Him that made it; for we believe it not to be a god, but a work of God. I look on the whole creation, and am led by it to the Creator. He looks on wealth, and longs for it with earnest desire: I look on wealth, and contemn it. He sees poverty, and laments: I see poverty,

and rejoice. I see things in one light: he in another. Just so in regard to death. He sees a corpse, and thinks of it as a corpse: I see a corpse, and behold sleep rather than death. And as in regard to books, both learned persons and unlearned see them with the same eyes, but not with the same understanding; for, to the unlearned, the mere shapes of letters appear, while the learned discover the sense that lies within those letters. So in respect to affairs in general, we all see what takes place with the same eyes, but not with the same understanding and judgment. Since, therefore, in all other things we differ from them, shall we agree with them in our sentiments respecting death?"

This train of reflection is prosecuted in an affecting view of the desolateness of the heathen who have no hope, and an encouraging view of the advantages of the Christian, who, even in the present life, has a source of perpetual joy, and, in the severest calamities, receives abundant consolation from the hope of coming glory. The true occasion of sorrow to the believer is not the death of those who die in the Lord, but the life of those who are living in sin. "Let us bewail only sin: and all other things, whether poverty, or sickness, or untimely death, or calumny, or whatever human evil befalls us, let us resolutely bear them all. For these calamities, if we are watchful, will add to our glory."

He enforces his admonition to patience under affliction by the example of Job, who stood firm, though assailed from every quarter. Satan covered the whole sea with waves, but did not overwhelm the bark: he despoiled the tower of its glory, but could not batter it down. The particulars of Job's trials are eloquently illustrated, especially the loss of his children, snatched away together in one hour, in the prime of life, after so much promise, and as by a single stroke of vengeance:

"He lost them all in the very flower of their age. You know how very piercing are untimely deaths, and productive of very diversified grief. The instance we are contemplating was not only untimely, but also violent; so that here was a seventh stroke. For their father did not see them expire on a bed, but they were all overwhelmed by the falling habitation. Consider, then: a man was digging in that pile of ruins, and now he threw up a stone, and now a limb of a deceased one; he saw

a hand still holding a cup, and another right hand placed on a table, and the mutilated form of a body, the nose torn away, the head crushed, the eyes put out, the brain scattered, the whole frame marred, and the variety of wounds not permitting the father to recognize the beloved countenances. You suffer emotions and shed tears at merely hearing of these things: what must he have endured at the sight of them? For if we, so long after the event, can not bear to hear of this tragedy, though it was another man's calamity, what an adamant was he to look on these things, and contemplate them, not as another's, but as his own afflictions!"

The example of Abraham is then cited, who showed even greater fortitude, when he did not, indeed, see Isaac die, but was commanded to slay him, and did not question the command nor repine at it. After relating the particulars, he adds: "In what manner to express myself, I know not: he only could know who did these things. For no language can describe how it happened that his hand did not become torpid — that the strength of his nerves did not relax — that the affecting sight of his son did not overpower him!" He concludes:

"By these two examples, then, we ought not only to admire virtue, but to emulate and imitate it. And let no one say, these were wonderful men. True, they were wonderful and great men. But we are now required to have more wisdom than they, and than all who lived under the Old Testament. For except your righteousness exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven. Gathering wisdom, then, from all quarters, and considering what we are told concerning a resurrection, and concerning these holy men, let us frequently recite it to our souls, not only when we are actually in sorrow, but also while we are free from distress. For I have now addressed you on this subject, though no one is in particular affliction, that when we shall fall into any such calamity, we may, from the remembrance of what has been said, obtain requisite consolation. As soldiers, even in peace, perform warlike exercises, so that when actually called to battle, and the occasion makes a demand for skill, they may avail themselves of the art which they have cultivated in peace; so let us, in time of peace, furnish ourselves with weapons and remedies, that whenever there shall burst on us a war of unreasonable passions, or grief, or pain, or any such thing, we may, well armed and secure on all sides, repel the assaults of the Evil One with all skill, and wall ourselves around with right contempla-

tions, with the declarations of God, with the examples of good men, and with every possible defence. For so shall we be able to pass the present life with happiness, and to attain to the kingdom of heaven, through Jesus Christ, to whom be glory and dominion, together with the Father and the Holy Spirit, forever and ever. Amen."

THE GOSPEL HISTORY AND TEACHING IN THE LOCALITIES OF PALESTINE.

BY JAMES INGLIS.

"THE holy places," as they are called, in Palestine, are not the scenes of events in sacred history, but sites which the Greek or Latin Church has selected as objects of pilgrimage and superstitious homage. They have an interest of their own, such as that with which we might regard the seat of the Delphic oracle, or the remains of the Temple of the Sun; and the superstitions formerly practised at the one, are not darker than those still practised in the other. The frantic and revolting imposture of the Greek Easter, in the Church of the Holy Sepulchre, if possible outdoes the folly of Mahomedan pilgrims at the shrine of their prophet. The revels of ancient Bacchanals need scarcely blush beside the insane frenzy of either. The more thoroughly the claims of these localities are examined, the more evident it becomes that a wise Providence has obliterated all evidence on which such abuses might rest with any thing approaching to plausibility. The Church of the Nativity at Bethlehem, the Tomb of the Virgin, the Church of the Ascension, the Church of the Holy Sepulchre, and other favorite sanctuaries, have no claims except such as the authority of the Church patronizing them can give.

The interest which the intelligent Christian finds in the

localities of Palestine, connected with the history and teaching of Christ, is of a very different kind. It seeks not to identify minuter localities, but to seek in the broader features of the scene the illustration and enforcement of both history and teaching. In the personal history of our Lord, we very often find such allusions to time and place as are necessary to enable us to trace the fulfillment of ancient prophecy, and nothing more. Thus, Bethlehem is mentioned as His birth-place, and then almost disappears from view. Egypt afforded an asylum for His infancy, but that is all we can tell of it. His connected history begins at Nazareth, and it was as "Jesus of Nazareth" He was known — a village in a wild, but picturesque situation. "Its wild character, high up in the Galilean hills, may account for the roughness of the population, unable to appreciate their own prophet, and for the evil reputation which it had acquired even in the neighboring villages, one of whose inhabitants, Nathaniel of Cana, said, 'Can any good thing come out of Nazareth?' There, secured within the natural barrier of the hills, was passed that youth of which the most remarkable characteristic is its absolute obscurity: and thence came the name of Nazarene, used of old by the Jews, and used still by the Mussulmans, as the appellation of that despised sect which has now embraced the civilized world."

His residence in Nazareth terminated with His entry on His public ministry, which was divided chiefly between Judea and the parts of Galilee lying around the Lake of Gennesareth. Mr. Stanley points out an important distinction between the earlier and the latest Evangelical narrative. "The three first Gospels turn almost entirely on the ministrations in Galilee: the Gospel of St. John turns almost entirely on the ministrations in Judea. If the reader takes the Gospels of St. Matthew, St. Mark, and St. Luke, he would hardly be aware, till he reached the final chapters, that Judea was in existence. If he takes the Gospel of St. John, he will find that although Galilee is mentioned, from time to time, yet it is always the exception, not the rule — in three chapters only, out of the twenty which form the regular narrative — always

with a reason, almost with an excuse, for the retirement from the sphere of His labors in Judea among the Jews at Jerusalem." This fact, though it lies so much on the surface, we own had escaped our notice; and now that it is suggested, it seems of sufficient importance to be treasured: and, in future studies, it may probably throw light upon the ministry of the Lord.

Though Galilee and Judea furnished the chief scene of His labors, He occasionally visits other regions; as, for example, Samaria, through which He passed on His way from Jerusalem to Galilee — or the limits of the Holy Land, on the west — the boundaries of Tyre and Sidon, and the villages of Cesarea-Philippi — the region beyond Jordan, and the Wilderness of Judea, where He was compelled to seek refuge from the hostility or the excitement of the popular mind.

But the greatest interest and advantage in viewing the scenery of sacred story, is to mark the features that have suggested the impressive images of our Lord's parables and discourses. Of this, Mr. Stanley gives a few interesting examples. Thus, speaking of the parables of "the vineyard," he says:

"The first parable that rises before the mind of the traveler as he enters Judea from the Desert, is that of the vineyard. 'There was a certain householder who planted a vineyard, and set a 'wall' around it, and digged a winepress, and built a tower.' It is one of the few instances — perhaps the only one — in which an image of the Old Testament is almost exactly repeated in the discourses of Christ. 'The song of my beloved,' the vineyard in a hill, the horn of oil,* with 'the wall,' 'the stones gathered out,' 'the vine of Sorek,† the tower in the midst of it,' and 'the winepress,'— are common to the Gospel parables and to the prophecies of Isaiah. Of both, an equal illustration is preserved in what has been before described as one of the main characteristics of the southern scenery of Palestine — the enclosures of loose stone, like the walls of fields in Derbyshire or Westmoreland, which, with the square gray tower at the corner of each, catch the eye on the bare slopes of Hebron, of Bethlehem, and of Olivet,— at first sight hardly distinguish-

* Hebrew for "a very fruitful hill."

† Hebrew for "the choicest vine."

able from the ruins of ancient churches or fortresses, which lie equally scattered over the hills of Judæa."

Again, speaking of the parable of "the fig-tree," he says:

"Mount Olivet, besides its abundance of olives, is still sprinkled with fig-trees. Bethphage possibly derives its name from this circumstance. One allusion to these fig-trees has been already noticed. There are two others, and they are indisputably connected with Olivet. One is the parable not spoken, but acted, with regard to the fig-tree, which, when all the others around it were, as they are still, bare at the beginning of April, was alone clothed with its broad green leaves, though without the corresponding fruit. Fig-trees may still be seen overhanging the ordinary road from Jerusalem to Bethany, growing out of the rocks of the solid 'mountain,' which might, by the prayer of faith, be removed, and cast into the distant Mediterranean 'sea.' On Olivet, too, the brief parable in the great prophecy was spoken, when He pointed to the bursting buds of spring in the same trees, as they grew around Him: '*Behold* the fig-tree and all the trees — when they *now* shoot forth — when his branch is yet tender and putteth forth leaves, ye see and know of your own selves that summer is *now* nigh at hand.'"

"The shepherd," as furnishing the theme of parable or figure, he thus illustrates:

"Another image, which, whatever may have been the case formerly, is now seen again and again in the immediate vicinity of Jerusalem,* is that of the shepherds leading over the hills their flocks of sheep and goats — of white sheep and of black goats intermingled on the mountain-side, yet by their color at once distinguishable from each other. The 'shepherds,' we know, 'abode with their flocks,' at that time, at least within a few miles of Jerusalem. It is possible that even then, when the Mount of Olives must have been much more thickly set with trees and enclosures, such a flock may have wandered up the sides of the hill, and suggested to Him who was sitting there with His disciples over against the Temple, the scene of the Shepherd of Mankind dividing the parts of that vast flock, each from each, the sheep on His right hand, and the

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* I can not now recall to mind how frequently they occurred in other parts of Palestine. Doubtless, in the great plains of the north and west, we must have met them. But, in Central Palestine, I recall them only in the wild uplands above Bethany, and on the slopes of Olivet, above the Kedron.

goats on His left. There is also one other parable of this class, of which the scene, though not so distinctly specified, is yet placed close to Jerusalem. It was whilst He was conversing with the excommunicated blind man, not within the Temple courts, and, therefore, probably in His other usual resort, on Olivet, that He addressed to the Pharisees the parable of the Good Shepherd. The sheepfold on the slope of the hill — the the wicket-gate — the keeper of the gate — the sheep, as in all southern countries, following, not preceding the shepherd, whose voice they hear, — may have been present to His mind then, as in the later parable; and thus it may have been the same outward scene which suggested the image of the mild and beneficent Guardian, and of the stern and awful Judge, of the human race.

"There is yet another parable, drawn from the shepherd-life of Palestine, of which, however, both the context and its own contents carry us away from Judæa. The indications of the scene of the Lost Sheep are indefinite, yet both in St. Luke and in St. Matthew, the last preceding note of place connects it with Galilee. But the combined description of the pastures 'in the wilderness' and 'on the mountains' can hardly find any position in Palestine, precisely applicable, except the 'mountainous country' or 'wilderness,' so often called by these names, on the east of the Jordan. The shepherd of that touching parable thus becomes the successor of the wild herdsman of the trans-Jordanic tribes, who wandered far and wide over those free and open hills — the last relics of the patriarchal state of their ancestors."

One of the most interesting of Mr. Stanley's illustrations, under this head, is that of "the corn-fields," when he comes to speak of the parables that were spoken in Galilee:

"Of these, the greater part are grouped in the discourse from the fishing-vessel off the beach of the plain of Gennesareth. Is there any thing on the spot to suggest the images thus conveyed? So (if I may speak for a moment of myself) I asked, as I rode along the track under the hill-side, by which the plain of Gennesareth is approached. So I asked, at the moment seeing nothing but the steep sides of the hill, alternately of rock and glass. And when I thought of the parables of the sower, I answered, that here, at least, was nothing on which the Divine Teaching could fasten. It must have been the distant corn-fields of Samaria or Esdraelon on which His mind was dwelling. The thought had hardly occurred to me, when a slight recess in the hill-side, close upon the plain, disclosed at once, in detail, and with a conjunction which I remember no where else in Palestine, every feature of the great parable. There was the undulating corn-field, descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or

hedge to prevent the seed from falling here and there on either side of it, or upon it; itself hard with the constant tramp of horse, and mule, and human foot. There was the 'good' rich soil, which distinguishes the whole of that plain and its neighborhood from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of corn. There was the rocky ground of the hill-side protruding here and there through the corn-fields, as elsewhere through the grassy slopes. There were the large bushes of thorn — the 'Nabk,' that kind of which tradition says that the Crown of Thorns was woven — springing up, like the fruit-trees of the more inland parts, in the very midst of the waving wheat."

The discourses of Christ are less directly connected with the scenes where they were delivered than the parables, and may be understood without regard to local allusions. We shall only quote Mr. Stanley's illustrations of the Sermon on the Mount, delivered, if not on the very mountain now pointed out in the Plain of Hattin — yet, certainly, on one of the heights of the western shore of the Lake of Gennesareth:

"One of the most striking objects in the prospect from any of these hills, especially from the traditional Mount of the Beatitudes, is the City of Safed, placed high on a bold spur of the Galilean Anti-Lebanon. Dr. Robinson has done much to prove that Safed itself is a city of modern date. But, if any city or fortress existed on that site at the time of the Christian era, it is difficult to doubt the allusion to it, in 'the city 'lying' on the mountain top.'* The only other that could be embraced within the view of the speaker would be the village and fortress of Tabor, which would be distinctly visible from the Mount of the Beatitudes, though not from the hills on the lake-side. Either or both of these would suggest the illustration, which would be more striking from the fact, that this situation of cities on the tops of hills is as rare in Galilee as it is common in Judæa.

"The most remarkable appeal to nature which occurs in the whole of the New Testament is found in this discourse: 'Behold the fowls of the air,' and 'Consider the lilies of the field.' The flocks of birds in the neighborhood of Gennesareth have been already observed. Their number, their beauty, their contrast with the busy stir of sowing and reaping, and putting into barns, visible in the plain below (whether of Hattin

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* Πόλις επάνω ὄρους κειμένη.—Matth. v. 14.

or Gennesareth),* must all be taken into account. What the especial flower may be which is here indicated by the word† which we translate 'lily,' it is impossible precisely to determine. The only 'lilies' which I saw in Palestine, in the months of March and April, were large yellow water-lilies; in the clear spring of 'Ain-Mellahah, near the Lake of Merom. But if, as is probable, the name may include the numerous flowers of the tulip or amaryllis kind, which appear in the early summer or the autumn of Palestine, the expression becomes more natural — the red and golden hue more fitly suggesting the comparison with the proverbial gorgeousness of the robes of Solomon. And, though there may not be any special appropriateness to Galilee, the brilliant flowers of Palestine are one of the most attractive features of its scenery, the more so from the want of color or form in the general landscape.

"The image with which, both in St. Matthew and St. Luke, the discourse concludes, is one familiar to all Eastern and Southern climates — a torrent, suddenly formed by the mountain rains, and sweeping away all before it in its descent through what, a few minutes before, had been a dry channel. Yet it may be observed that it is an image far more natural in Galilee than in Judæa; whether we take the perennial streams which run through the Plain Gennesareth, or the torrent-streams‡ of the Kishon and the Belus, which, on the west, run through the plain of Esdraelon to the Mediterranean. There is more aptitude in this likeness, as applied to them, than if applied to the scanty and rare flooding of the Kedron, and the corresponding wadys of the south. The sudden inundation of the Kishon is a phenomenon already historical from the Old Testament; and, if we are to press the allusion to the '*sand*' on which was built 'the house that fell,' then there is no other locality in Palestine to which we can look, except the long sandy strip of land which bounds the eastern plain of Acre, and through which the Kishon flows into the sea."

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* The Wady Hyman — the Valley of *Pigeons* — leads straight from the Plain of Hattin to that of Gennesareth, with the mountains visible at the end.

† Κρίνον.

‡ Schwarze (p. 73) speaks of a prayer offered up by the High Priest on the Day of Atonement, for the inhabitants "of the Valley of Sharon," that their houses might not become their graves — in allusion to the danger to which they were exposed from mountain torrents. (Jerusalem Talmud, Joma, c. v.) He supposes that this valley is the part of the Plain of Esdraelon enclosed between Little Hermon and Gilboa. The grounds for this supposition, which chiefly rests on the modern name of the village of *Shirin*, in the Valley of Jezreel, are hardly sufficient. But, if correct, it exactly suits the Galilean origin of this parable.

In viewing our Lord's life and doctrine in connection with these localities, we can realize His true humanity, and perceive the simplicity and reality of His teaching. Nor is it without instruction, as well as interest, to find that the grander features of the scenery and the peculiarities of Oriental vegetation are passed by for the humbler and plainer figures of every-day life. "A groundwork of historical and geographical fact, with a wide applicability extending beyond the limits of any age or country — a religion rising in the East, yet finding its highest development and fulfillment in the West — a character and teaching, human, Hebrew-Syrian in its outward form and color, but, in its inward spirit and characteristics, universal and divine; — such are the general conclusions discernible, doubtless, from any careful study of the Gospels, but impressed with peculiar force on the observant traveler by the sight of the Holy Land."

SUPERIORITY OF CHRIST OVER THE LEVITICAL PRIESTS.

BY JOHN HOGG.

The main object contemplated by the Apostle Paul in the Epistle to the Hebrews, is a comparison of the Christian with the Levitical dispensation, that he might show the superiority of the former over the latter. The object of this extended discussion is to prevent his converts from apostatizing from the Gospel, and returning to Judaism, or, as he elsewhere styles it, to "the weak and beggarly elements of the world." For this purpose, he shows that Christ is superior to the prophets of the past economy; to the angels who

were present at the giving of the law on Mount Sinai; to Moses, with whom God spake face to face; and to the priests of the Levitical order, who were appointed by God himself to their office. The last, which is the subject of the present article, is by far the most extended. It commences with Hebrews iv. 14, and, with several digressions, is concluded at Hebrews x. 15.

The original idea of the word *priest* seems to be a mediator or middle person, who interposes between two parties. In reference to this primitive use of the word, the sons of David are styled priests in one of the historical books of the Old Testament, and chiefs or princes in another. 2 Sam. viii. 18: "And David's sons were chief rulers." In the original, David's sons were priests — an expression which is explained in 1 Chron. xviii. 17, by saying that they "were chief about the king." These individuals were probably styled priests, as Gesenius supposes, because they were counsellors of the crown — more particularly, perhaps, in ecclesiastical affairs; and the leading idea common to both a priest and a prophet, which, in patriarchal times, were exercised by the same individual, is *agent* or *mediator* between two or more parties. Thus, the great truth which lies at the foundation of the word *priest* is, that guilty man can not approach the Almighty in his own person; that all direct communication between heaven and earth, between God and man, is cut off; and the Divine Majesty can only now be approached through a mediator. Hence, the apostolic definition of the word *priest* completely meets every part of the case: "Every high priest taken from among men is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins." Hebrews v. 1.

It follows, as a necessary consequence from this definition, that a priest must have a common relation to, and sympathy with, those between whom he interposes. This proves that Christ, "the great High Priest of our confession," must be both God and man — man, that He might be capable of suffering and dying; and God, that His sufferings and death might be of Divine value and infinite efficiency — God, that

He might sustain the legislative honor of the Deity; and man, that He might sympathize with us with the purest heavenly pity. Thus, it was not only necessary that the Jewish High Priest, as the type of Christ, should "be taken from among men," but he must be also capable of having "compassion on the ignorant, and on them that are out of the way." In like manner, Christ can feel for the tempted and afflicted, since He has felt the power of temptation, and has trodden the darkest and the deepest path of suffering. He can even compassionate the ignorant and the erring — not, indeed, because He "is encompassed with infirmity," as were the Jewish priests, but from that infinite, boundless compassion which impelled Him to undertake and consummate the work of human redemption. But God, as the offended party, might have refused to accept of mediation, and might have insisted that the sinner should endure in his own person the threatened penalty; it was, therefore, necessary that the priest should be Divinely appointed — a qualification which the apostle shows belongs both to Aaron, as the type, and Christ, as the anti-type.

It is evident from the preceding discussion that the priests of the Levitical order, as well as the sacrifices which they offered, could only be typical of Christ, "patterns of things in the heavens — shadows of good things to come." The priests of the Aaronic order were divinely appointed, and they could, from personal experience, have compassion on the ignorant and erring. But this compassion flowed from a consciousness of personal guilt, in consequence of which they were required to offer sacrifices for themselves as well as the people; while Christ is perfectly and absolutely holy, so that His compassion originates in the highest and loftiest principles of philanthropy. The Jewish priests were only men of like passions with ourselves; but Christ is both human and Divine, and thus He is capable of acting as a true and proper mediator between God and man. The apostle, having stated these qualifications as essential to the priesthood, next shows, by an enumeration of particulars, in what

respects Christ, as a priest, is superior to the priests of the Aaronic order.

I. Christ is superior to the priests of the Aaronic order in the character of His priesthood. The Jewish High Priest entered upon the discharge of his duties at thirty, and quitted them at forty-five years of age, and some did even before they reached that age: "they were not suffered to continue by reason of death." But Christ's priesthood is not transferred from one to another: it may be emphatically called *the priesthood*, of which the Levitical was only the shadow and the type; and, hence, the apostle says, "But he, because he continueth forever, hath *the* intransmissible priesthood." This position is confirmed and illustrated by the case of Melchisedec, who is affirmed to have been "without father, without mother, without descent, having neither beginning of days nor end of life." It is not to be supposed that Melchisedec had neither father nor mother; but this language simply means that his parents are not mentioned — neither is his genealogy recorded in the inspired volume. That this language was current in the days of the apostle, may be argued from the fact, that Philo, who was probably about sixty years of age at our Saviour's crucifixion, says that Sarah was without mother — meaning, that her mother's name is nowhere mentioned in the Scriptures. We can not admit the opinion for which some have contended, that Melchisedec is the son of God himself; for he is said to have been "made like to the Son of God"— an affirmation which implies that they were different persons. Melchisedec was, in all probability, a Canaanitish prince, who, in accordance with patriarchal usage, was both the king and the priest of his people; and, as the Scriptures nowhere mention his descent, the apostle regards his priesthood as a fit type of Christ's everlasting priesthood. There was no definite period fixed for his entering on his office, nor yet for leaving it; but these duties extended throughout the whole period of his life. Christ's priesthood, in like manner, is not confined to time. He has no rivals and no successors: He is a priest after the

order of Melchisedec, who neither entered upon nor retired from this office at a definite age: and, therefore, Jehovah himself, with the solemnity of an oath, to confirm our weak and wavering faith, said, "Thou art a priest forever, after the order of Melchisedec." Our Redeemer, therefore, is possessed not simply of a priesthood, but of the intransmissible priesthood; and, consequently, the assertion of the Church of Rome, that her ministers are priests who offer Christ in the mass for the sins of the living and the dead, is blasphemous and dishonoring to Christ's essential and only priesthood.

II. Christ is superior to the Levitical priests in the purity of His character. The High Priest, under the law, was to be without any physical defect, and to be ceremonially holy. But he is still described as "compassed with infirmities," and the law recognized him as a sinner; for he "offered up sacrifice, first for his own sins, then for the people's." Christ, on the contrary, was holy in heart and life, and the sacrifice which He offered was wholly for the sins of others. "Such an High Priest became us, who is holy, harmless, undefiled, and separated from sinners." This assertion is fully borne out by the events of His life, and by the whole tenor of His public ministry. He was thrown into every variety of circumstances, and often tempted to speak unadvisedly with His lips. His conduct was eagerly scrutinized, and His motives called in question; and yet He could boldly appeal to His enemies, "Which of you convicteth me of sin?" The judge that condemned Him, the traitor that betrayed Him, and the Roman centurion that guarded the scene of crucifixion, all attested his innocence, and declared that He was unstained with the least shadow of moral pollution or defilement. Thus, the apostle contrasts the Levitical with Christ's priesthood: "The law maketh men high priests who have infirmity; but the word of the oath, which was since the law, maketh the Son, who is perfected for evermore;" that is, qualified to act as our priest, by the assumption of our nature into close and indissoluble union with His Divine person, and

by the things which he suffered, that He might be capable of sympathizing with us.

III. Christ is superior to the priests of the Aaronic order in the place of His ministration. This is the first point to which the apostle refers, at the commencement of the eighth chapter: "Now, of the things which we have spoken, this is the sum," or, according to the correct reading, "the chief"—our High Priest is "a minister of the sanctuary, and of the new tabernacle, which the Lord hath pitched, and not man."

The Jewish High Priest went alone, once a year, into the most holy place, viewed as the special residence of Jehovah, to make atonement for the sins of the people. The precise day in the year was determined by Divine appointment—the tenth day of the seventh month—corresponding with our September, and called the Great Day of Atonement, on which there was supposed to be such a complete atonement made for sins, that the Jews were accustomed to say, "That on the day of expiation, all Israel was made as innocent as in the day of creation." The apostle informs us that the Jews regarded the most holy place as an emblem of heaven: and hence it is described in this Epistle as "the true tabernacle," as "the example and shadow of heavenly things," and as the things in the heavens of which the tabernacle and temple were the patterns—as if they had constituted the archetype, or original model, according to which the tabernacle was constructed. It has even been contended that Moses was favored with such a model, or visible representation, on Mount Sinai, and that this truth is taught in the direction, "See that thou make all things according to the pattern showed to thee in the mount." Now, the apostle shows that Christ, as a priest, officiated in a more glorious place than the sons of Aaron; that He has passed through the heavens, into the presence-chamber of the Almighty; and and that He ministers in the archetype, of which the Jewish sanctuary was the type or rough draught. "Christ is not entered into the holy places made with hands, which are the

figures of the true ; but into heaven itself, now to appear in the presence of God for us."

IV. Christ is superior to the priests of the Aaronic order in the perfection of His sacrifice. The High Priest went, on the annual day of atonement, into the immediate presence of God, with smoking incense and the blood of sacrifice. He seems, from a comparison of Leviticus with the Epistle to the Hebrews, to have entered four times into the sanctuary — once in bringing out the golden censer, which was deposited near the mercy seat ; once with burning incense ; and twice with the blood of slain victims. These Levitical sacrifices were inherently stamped with imperfection, for they were repeated every year, implying that they could not make " the comers thereunto perfect." They consisted in the blood of bulls and of goats, and the apostle contends that they could not take away sin — that they only brought sin to remembrance, and pointed forward to a more costly and noble sacrifice than themselves. The Jewish High Priest went into the most holy places with the blood of others ; but Christ has entered into heaven with His own blood. The one sacrifice was offered every year, but the other, in token of its perfection, was offered "*once for all.*" The sacrifice on which we depend for salvation is " the blood of Christ, who, through the eternal Spirit, offered himself without spot to God." The phrase, " eternal Spirit," does not here mean the third person in the Godhead, but Christ's Divine nature — the altar that sanctifies the gift, and renders it of infinite value in the sight of Eternal Justice. This Divine nature is, in the Epistle to the Romans, " the spirit of holiness," and is opposed to Christ's being " made of the seed of David, according to the flesh." Thus is Christ superior to the Levitical priests, because He is at once priest, sacrifice, and altar. He " offered himself," He " purged away our sins by himself," and it was through " the Eternal Spirit," through the Divine nature, that He offered himself to God ; showing that the altar on which this perfect sacrifice was offered, was not the cross, but His divine nature.

But it has been objected that Christ offered this one sacri-

fice of himself when He poured out His soul unto death, and not, as we have supposed, in heaven. This objection proceeds on a mistake, and arises from our confounding the killing of the victim with the offering of the sacrifice. The Jewish priest killed the victim in the outer court of the Temple, and it was not offered till its blood was brought within the vail into the most holy place, and sprinkled before the mercy seat. Christ's crucifixion on Calvary was, in like manner, the killing of the victim; but the sacrifice was only truly offered when He entered once for all into the holy place, not made with hands.

The Jewish High Priest offered incense as well as sacrifice, emblematical of the intercession which he made for the people, founded on sacrifice. That the incense is typical of the mediation of Christ, and not of the prayers of saints, is proved by the fact, that in Revelation the incense is carefully distinguished from the prayers of all saints which the angel offered upon the golden altar before the throne. Rev. viii. 3, 4. The angel here mentioned is probably the Lord Jesus Christ, the Angel of the everlasting covenant; and the incense is the intercession which He offers to His Father in behalf of His people, in consequence of which their prayers and persons are accepted. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." The Jewish High Priest only interceded for the people once a year, and this intercession was limited to his tenure of office, or to the period of his life; but Christ ever lives, and, consequently, His intercession is always prevalent.

V. The blessings secured by the sacrifice of Christ are infinitely superior to those obtained by the sons of Aaron. During the past dispensation, there were various kinds of atonement; but the atonement was all emblematical, while the transgressions were all real. The blood of bulls and of goats only sanctified to the purifying of the flesh; and, therefore, they could secure only temporal and ecclesiastical benefits. They could neither remove a sense of guilt from the conscience, nor free man from the burden of sin, or de-

liver him from the fearful apprehension of punishment. They only brought sin to remembrance, without taking it away. But the one sacrifice of Christ's, in its effects, reaches to the mind and conscience of the sinner, and bestows on believers all spiritual and eternal blessings. It obtains for us "eternal redemption," and it secures "the promise of eternal inheritance." It at once satisfies the demands of law and justice, and it "cleanses the soul from all sin;" the former giving a title, and the latter a meetness, a fitness, for the heavenly inheritance. This was typified by the fact, that Moses "sprinkled with blood both the tabernacle and all the vessels of the ministry." When the Israelites touched any part of the sacred utensils, they were accounted polluted, and, in order to their purification, they were sprinkled with blood. In conformity with this idea, heaven is said to be sprinkled with the blood of Christ, lest the sinner should defile its spotless holiness, and lest it should be dishonored by his admission into its holy courts. "It was necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." In allusion to the fact, that Christ's death procured our admission into heaven, He reminds His disciples, "I go away to prepare a place for you."

It follows, as a consequence, from the imperfection of the Jewish sacrifices, that all the saints of that dispensation were saved through the one perfect sacrifice of Christ. Its efficacy reaches back to the first sin that was ever committed, and it reaches forward to the last. He removes by His death "the transgressions that were under the first testament," or, as it is expressed in the Epistle to the Romans, "the sins that are passed." Hebrews ix. 5, with Romans iii. 25. This one consideration shows that the object of faith and the way of salvation have in all ages been the same, the mode of viewing that object only being different. The saints of the past age looked forward to a Saviour yet to come, through the shadows and types of a ceremonial ritual; while saints of the present day look back on a Saviour already come, who has equally put away sin and sin-offering by the one sacrifice of Himself.

Thus was Christ infinitely superior to the priests of the Aaronic order. They were only typical priests, exercising the functions of a typical priesthood; but He is the only Priest — the substance which all the types divinely foreshadowed. The priests of the Aaronic order were "compassed with infirmities;" and, in proof of moral pollution, required to offer sacrifice for themselves as well as the people; but Christ is unstained with the least shadow of pollution or defilement. The former entered the holy of holies with blood not his own, and made not a real, but a typical atonement; while the other entered heaven by His own blood, and hath "obtained eternal redemption for us." Dr. Pye Smith, in his four discourses on the Sacrifice and Priesthood of Christ, thus beautifully sums up the entire argument, when commenting on the passage, "A great High Priest, who is passed through the heavens:" "Aaron and each of his successors *passed through* all the precincts and courts of the earthly sanctuary, till he arrived at his solitary and awful station; and then, accompanied by no mortal, with light such as rendered but darkly visible the ark of the covenant, the golden mercy seat, and the cherubim of glory, he sprinkled the blood of typical expiation, presented the incense, and prayed for his nation. But the Messiah, having offered His own blood, by which a real and not an emblematical atonement was made, entered into the true holy of holies, which is heaven. As a real and not an emblematical High Priest, with an expiation and a righteousness not figurative, but of infinite worth in the eyes of eternal holiness, He ascends on high; He passes through all the regions of beauty and greatness in the invisible world, receiving in this triumphant progress the joyous homage of 'angels, principalities, and powers' (Ephes. iii. 9; 1 Peter iii. 22); He enters into that state of supreme majesty which is pre-eminently the *heavenly world;* He takes His seat of authority; He displays it to us as 'the throne of grace;' He invites our devout approach; and He insures to us the greatest blessings."

THE GREAT SEATS OF EMPIRE.

BY JAMES INGLIS.

Dim tradition, illustrated by antiquarian research, points in the direction whither inspiration guides us, to the cradle and homestead of post-diluvian humanity, and there we find the original seat of empire, art, and civilization. As the stream of population poured onward, after the Deluge, "to replenish the earth," it was first arrested by the matchless beauty and fertility of the Plain of Shinar. There the design was first broached to centralize the forces and resources of mankind in a vast city, and under one sovereignty — a design which the merciful interposition of God at that time defeated, but to which all that is worst and greatest in corrupt humanity has been continually reverting. Mankind were dispersed by the judgments of God, but the central power and intelligence still lingered around Babel, the city of confusion. Whether Nimrod, the fourth from Noah, was concerned in the first ambitious project, we can not tell. He is the first whose name comes to us as that of the founder of a kingdom, and we know that "the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar;" and, according to the correct marginal reading, "Out of that land he went into Assyria, and built Nineveh, and Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city." In the fertile plains watered by the Euphrates and Tigris, we find very early traces of the cotemporaneous sovereignties of Aram or Syria, Chaldæa or Babylonia; on the east, the kingdoms of Media, Parthia, and Persia; and away to the west, in the Valley of the Nile, Egypt, the rival of Assyria in antiquity, civilization, and power.

The magnificence of Assyria has been recently illustrated by Mr. Layard and others, who have explored the ruins of palaces, to which, "on the most moderate calculations, we must assign a date of 1100 or 1200 years before Christ." As soon as the light of history dawns, we have evidence of the supremacy of Assyria among the kingdoms of Western Africa. We can not mark out the precise boundaries of her power, but it seems to have extended almost as far as civilization. "According to Plato," says Layard, "Troy was within the dominion of the King of Assyria. Eusebius, quoting from the works of ancient authors, mentions its dependency on that monarch. On the authority of Cephalion, he even relates the terms in which Priam applied to his Assyrian suzerain for assistance." There is no evidence of the magnificence and extended dominion of Assyria which does not also prove that the ambition of empire is identical with rebellion against God. The name of the first who wore a crown is *Nimrod*, which signifies apostacy, impiety, or rebellion; and, in these original seats of empire, the fathers of Abraham served other gods. God's providential government of the world has invariable reference to His purpose of grace. The family of Abraham, as the Israelitish nation, sustains an important relation to that purpose, and was the centre of God's earthly arrangements. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the peoples according to the number of the children of Israel." Even the profane history of nations centres around the chosen people. Darkness rests on the early history of the nations, and it is only when they come within the circle of Israel's light that any thing is known of them. It is a memorable fact that no universal monarchy was permitted until the chosen nation had utterly forfeited their covenant and constitution. Even after the ten tribes were carried away by Assyria, Judah remained an impassable barrier to ambition. And it was only after Nebuchadnezzar had carried the favored tribe into captivity, that he could issue his haughty decrees "to every people, nation, and language," and that his kingdom could be described by

Daniel, "Thy greatness is grown and reaches to heaven, and thy dominion to the end of the earth." An empire of ungodliness, holding of the prince and god of this world, was then fairly established, which, through various conditions, extends over all time, and its progress and changes make up the materials of secular history. The four monarchies which, in succession, wielded the sceptre of the world, ran their course between the Babylonish captivity, when the first arose, and the destruction of Jerusalem and the diffusion of Christianity. Can the fact be without design on the part of God, or without meaning to us?

I.

The first universal monarchy is symbolized by "the head of gold," in the image of Nebuchadnezzar, and by the lion with eagles' wings, in the vision of Daniel. Its original seat was a region of small extent around Babylon, the metropolis, which stood on the same spot as the Tower of Babel. We can not trace the early progress of the nation which at length appropriated to itself the accumulated wealth and glory of Assyria, Egypt, Media, and all that had hitherto claimed a share of earthly dominion and glory. Some conception of the surpassing pomp and splendor of that royalty which justified the symbol of "the head of gold," may be formed from the descriptions which have reached us of the magnificence of the capital. According to Herodotus, the city was sixty miles in circumference; the walls, according to the most moderate account, were seventy-five feet high, and thirty two in breadth;—Herodotus says, three hundred feet high, and seventy-five feet thick. The wealth of the city may be inferred from the fact, that Xerxes took from the Temple of Belus a statue valued at a hundred millions of dollars, and that after it had been plundered by his predecessors. Of the extent of the empire, we know that, beside subduing Egypt, Syria, and Phenicia, Nebuchadnezzar extended his arms as far as the Pillars of Hercules, and laid Spain under tribute.

Even before Judah had fallen, the downfall of Babylon was foretold by the Jewish prophets—not only the nation,

but the leader, by whom she should be vanquished, was named. "Go up, O Elam! besiege, O Media!" says Isaiah. "The Lord hath raised up the spirit of the King of the Medes, for his device is against Babylon, to destroy it," says Jeremiah. Minute circumstances of the capture of the city and her desolation were foretold. "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. And they shall not take a stone of thee for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord. And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing, without an inhabitant"—a desolation so complete, that our antiquarians are still disputing what is the actual site of "the golden city"—"the glory of kingdoms, the beauty of the Chaldees' excellency."

II.

The early history of Media and Elam, or Persia, is covered with oblivion. They become accurately known to us when they are united under Cyrus, in the overthrow of Babylon, and, enriched by her spoils, they appear as the second universal monarchy. This kingdom was symbolized by "two breasts and arms of silver," in the great image; by "the beast like unto a bear, and it raised up itself on one side," in the vision of Daniel; and, again, as "a ram which had two horns, and the two horns were high, but one was higher than the other, and the higher came up last." This last symbol is very expressive. Media was the more ancient of the two; but Persia at once gained the ascendancy in their union under Cyrus. An ancient writer describes the Persian monarch as wearing for a diadem a ram's head, made of gold, and adorned with precious stones: and, among the ruins of Persepolis, Sir John Chardin observed figures of rams' heads, with horns of unequal length. The twofold origin of the kingdom is represented by the two arms of the image, and the pre-eminence of Persia is likewise pointed out in the exalted side of the bear.

The inferiority of the second kingdom, indicated by the inferior metal of the breast and arms of the image, was not so much in the extent as in the power and splendor of the monarchy. The Persians were not able, indeed, to maintain their authority in the more remote regions of the west to which the power of Nebuchadnezzar had extended; but, on the other hand, they extended their conquests eastward to regions unknown to Babylon; so that, in the commencement of the Book of Esther, we learn that Ahasuerus, or, as he is styled in secular history, Artaxerxes-longimanus, "reigned from India even to Ethiopia, over a hundred and seven and twenty provinces." Raised from rudeness and poverty to the possession of the wealth and arts of the conquered empire, they speedily fell into a shameful effeminacy, and became an easy prey to the next great conqueror. After a career which extended only over two centuries, Persia, with all its conquests, was swallowed up by the Macedonian empire. The triumphant march of Alexander to the throne of Persia furnishes one of the most brilliant passages of martial history. The fate of Darius, with his magnificent retinue, supplies one of the most pitiful pages in the annals of fallen greatness. Deserted, betrayed, and insulted, he who had commanded an army of nearly a million men, yielded to the dagger of an assassin, and left Alexander the undisputed master of the world.

III.

The Macedonian or Grecian empire was the third universal monarchy, symbolized by "the belly and sides of brass" of the great image; by "the beast like a leopard, with four wings and four heads," in Daniel's vision; and by the he goat that came from the West, in Daniel's vision of the ram. The description of the movement of the he goat, "and he touched not the ground," is appropriate to the rapid marches and speedy conquests of Alexander — the characteristics represented by the nimble leopard, with its four wings. Expositors have given many reasons for the use of brass as the symbol of the Greek kingdom. "The Greeks," says Bishop

Newton, "were famous for their brazen armor; their usual epithet being, '*the brazen-coated Greeks.*'" Daniel's interpretation, in Josephus, is, "That another, coming from the West, armed in brass, shall destroy the empire of the Medes and Persians." But, all that is important is the inferiority of the metal, compared with that of the preceding symbol. Whatever may be said of the genius of Alexander, or of the discipline and prowess of his army, we can not but perceive the diminished splendor, power, and solidity of the empire they so speedily achieved. In extent, it exceeded the second. When the Persian empire lay at the feet of Alexander, with an insatiable desire for conquest, he pushed his arms northward to the Caspian Sea, and subdued the Scythians. He then marched victoriously through India, where he planted Greek colonies and built seventy towns. On his return, he died at Babylon, from the consequences of a fit of intemperance, in his thirty-second year, after a reign of twelve years and six months. His kingdom was divided among four of his generals, as was intimated by the four heads of the leopard, and by the four horns of the he-goat, which came up when the first was broken. Ptolemy obtained Egypt and Cœle Syria; Cassander, Macedon and Greece; Lysimachus, Thrace and the northern parts of Asia Minor; Seleucus obtained the rest, including Syria and Babylonia.

IV.

About the time that Assyria was approaching the zenith of her power, and when the prophets of Israel were warning their nation that God would bring the Assyrians against them, to carry them into a distant captivity, an adventurer in Italy was tracing a furrow round the Palatine Hill, on the banks of the Tiber. Within this line, a few huts were erected by the band of adventurers who owned him as their chief; and this they called by the afterwards proud name of Rome. A fond patriotism has often styled it "The Eternal City," and for twenty five centuries it has, in some way, been connected with most that is important in the history of Europe,

if not of mankind. By slow steps, this originally contemptible community advanced to greatness. Nearly five hundred years from the founding of the city, they made the first distinct movement towards the dominion of the world, in the first Punic war. Seventy years later, at the end of the second Punic war, Sicily, Sardinia, Corsica, Spain, and Cisalpine Gaul were Roman provinces. In fifty years more, Greece and Macedon lay at her feet, and Rome was, in fact, mistress of the world. Syria and the whole kingdom of the Seleucidæ became a Roman province sixty-five years before Christ. Egypt and the kingdom of the Lagidæ fell thirty years before Christ. And now, at last, a consolidated empire under the Cæsars, we behold the fourth universal monarchy, symbolized by the iron legs of the image, and by the fourth beast, "dreadful, and terrible, and strong exceedingly, with great iron teeth and ten horns," in Daniel's vision.

The twofold symbol of the legs has commonly been referred, by modern expositors, to the two consuls of the Roman republic, although we do not see the fourth kingdom of the vision until the republic has given place to the empire, and the consular dignity has dwindled to a mere shadow. Dr. Gill and some others have glanced at the true interpretation: "It was divided in the time of Theodosius into the Eastern and Western empire, which may be signified by the two legs." Yet, when he speaks of the division, he says: "These toes, which are ten, as the toes of men are, design the ten kings, or kingdoms, into which the Western Roman empire was divided."* It is not accurate to speak of the formal division of the empire into the Eastern and Western, as

* In some of the earlier enumerations of the ten kingdoms, the East was included. Mr. Brooks quotes that of Eberard in 1240: The Turks, Greeks, Egyptians, Africans, Spaniards, Gauls, English, Germans, Sicilians, and Italians. The following enumeration was made at the time of the Reformation: 1. Italy and Germany; 2. France; 3. Spain; 4. England; 5. Scotland; 6. Hungary; 7. Poland and Lithuania; 8. Denmark, Sweden, and Norway; 9. Portugal; 10. the Greek empire held by the Ottomans.

having occurred "in the times of Theodosius;" but, beyond any formal division, the distinction of the East and West was a natural and radical one, as is strikingly illustrated in a quotation from Gibbon in a former article. The common neglect of this evident feature of the symbol can only be accounted for by the desire to identify the Roman Catholic Church with the little horn that springs up among the ten horns of the fourth beast. From the days of the Reformation, this has been regarded as a settled point in most Protestant expositions; and the greatest obstacle to the admission of the truth, which God, in His providence, has forced on our attention, will be the reluctance to abandon the earnest invectives against Popery which have been based on this symbol.

Apart from the division of the Roman empire into Eastern and Western, as represented by the two legs of the image, and from the symbolical truth, that of the ten final kingdoms, five belong to each of the two divisions, it is difficult to understand upon what grounds the ten kingdoms should be sought in Europe alone. While the empire yet stood, Irenæus, speaking of the ten toes and the ten horns, observes: "John, the disciple of the Lord, in the Revelation, hath yet more manifestly signified of the last time, and of these ten kings, among whom *the empire that now reigns* shall be divided." Jerome speaks of it as the sense of all "ecclesiastical writers, that when the Roman empire is destroyed, there shall be ten kings that shall divide it among them." No man can doubt what these writers meant by the Roman empire, especially when Jerome wrote in the East; but why, at any time, should the Roman empire be regarded as limited to Europe? Or why should the fourth kingdom of the prophecies signify less than the empire in all its extent? This is the less excusable, since the Eastern division must have been more immediately in view when the Roman empire was represented as superseding the Macedonian. Whatever havoc the conclusion may carry into popular expositions of prophecy, or popular declamations against Popery, we claim it as obvious to the common intelligence of mankind that the

fourth kingdom includes more than Europe, and that its division among ten kings has not yet taken place.

It may be satisfactory to many readers to indicate by their modern names the countries which fall within the bounds of the empire. The western extremity of it was Spain, including Portugal. Ancient Gaul embraced France, Belgium, part of Holland west of the Rhine, Luxembourg, part of Prussia west of the Rhine, and Switzerland. Britain, as a Roman province, comprehended England, Wales, and the Lowlands of Scotland. "If we except," says Gibbon, "Bohemia, Moravia, the northern skirts of Austria, and a part of Hungary, all the other dominions of the house of Austria were comprised within the limits of the Roman empire." Bavaria and Wirtemberg formed part of the ancient province of Rhœtia. The ancient Dacia included part of Hungary, Transylvania, Wallachia, Moldavia, and Bessarabia. In South and South-eastern Europe, we have Italy, Greece, the islands of the Mediterranean, and Turkey in Europe. In Asia, the Roman empire extended, generally, over what is now the Turkish empire, with the Euphrates as its south-eastern boundary, including Palestine and Asia Minor. The countries now known as Crim-Tartary, Circassia, and Mengrelia also acknowledged the sovereignty of the Emperors. In Africa, the empire embraced Egypt, and the long line of territory, from one to two hundred miles in breadth, which extends from Egypt, along the Mediterranean, to the Atlantic, and which has been commonly spoken of by geographers under the name of Barbary. It includes Tripoli and Tunis, occupying the seat of the Republic of Carthage — Algiers occupying the territory of the ancient Numidia. The ancient Mauritania is represented by Fez, as the dominion of "the barbarian whom we condescend to style the Emperor of Morocco."

Of the division into ten kingdoms, and of the extraordinary king that shall arise after the ten, and subdue three of them, we must seek a future opportunity to speak particularly. Meanwhile, we request attention to the language of Daniel's interpretation of the vision of Nebuchadnezzar, with

reference to these ten kings. In speaking of the successive monarchies, he describes one as rising after the other, and superseding it; but the fourth kingdom is not superseded by ten kingdoms, that arise after it, but is itself divided into ten: "And whereas thou sawest the feet and toes, part of potter's clay and part of iron, *the kingdom shall be divided.*" The same thing is taught in Daniel's vision, where the four successive monarchies are represented each by a beast; but the ten kingdoms are not represented by so many beasts, but by the horns of the fourth beast. It is, therefore, the Roman empire, as we have described its limits, that is to be divided into these ten distinct kingdoms, which shall share, for a time, the dominion of the earth. In accordance with the symbol, five of these kingdoms will be found in each of the two great divisions of the empire. It would be presumptuous to attempt to say what will be the tenfold division of the map of the Old World, in which the swelling commotion of these regions will result. But it can not fail to strike an intelligent observer, that the disturbing elements of European and Asiatic politics affect the region in question, and take the direction necessary to effect the changes that must precede the final settlement. Those powers which occupy the seats of empire are, in spite of their prepossessions, drawn into closer alliances with one another. Those powers which lie beyond the boundaries of the Roman world are being separated from their confederacies. Prussia, it will be observed, is not properly within the limits, though she claims possessions that belonged to ancient Gaul; and the difficulty which has recently arisen regarding her claim upon Neufchatel, is an indication of the manner in which portions of the included territory may be separated from foreign control. The diplomatists of Europe will make the most strenuous efforts to maintain the integrity of the Turkish dominion, but their efforts will certainly be in vain. Palestine must be restored to the Jews, and, from her remaining possessions, four out of the five final kingdoms will be constituted. We have pointed out the connection of the empire with the fate of Jerusalem. When Jerusalem was sacked, the Roman empire hastened to

its decline and fall; and it appears that when Jerusalem is rebuilt, these kingdoms, which are to share her power, will be constituted, in anticipation of the grand issue: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

CHAPTERS FROM AN UNPUBLISHED BIOGRAPHY.

BY JAMES INGLIS.

CHAPTER III.

The prayer meetings, or, as they were called, "fellowship meetings" of the peasantry in Scotland, have been extensively blessed as a means of spiritual advancement and comfort. In times of religious declension, when the life-giving truth has been displaced in the pulpit by a barren morality — when the state clergy, through whole presbyteries, have been time-serving men, who mocked the thought of vital religion — spiritual life has been cherished, and the lamp has been kept burning, through the instrumentality of these humble gatherings. They were so well established in the hearts of the people, that the hireling clergy, though they hated them, dared not attempt to suppress them.

These meetings were not in intention, but in fact, the true Churches of Christ, gathered out of the carnality of the nominal churches. While all the adult inhabitants of the parish were admitted indiscriminately to the membership of the Church, none were received as members of the fellowship meeting, who did not give satisfactory evidence of being born again; and the character of the members was watched over with a jealous and affectionate care, which supplied the reality of Church discipline without the form or the name. The exer-

cises at these meetings were conducted with a view to instruction and mutual improvement, as well as enjoyment. A portion of Scripture was appointed, at the close of one meeting, as the subject of consideration at the next; and the members came prepared, by prayer and meditation, to edify one another. Besides the more direct benefits of these humble brotherhoods, it would probably be found that the Church was indebted to them for the few faithful ministers who lifted up a testimony to the truth in times of degeneracy, and endeavored to stem the tide of error and ungodliness.

We have stated in our introductory remarks that the corruptions which flowed from the unholy alliance of Church and State, even in the Church of Scotland, the purest of Established Churches, has led, from time to time, to the secession of faithful ministers and members, who have formed themselves into presbyteries, holding the original confession of faith. In the commencement of the last century, an alarming degeneracy characterized nearly the whole Protestant world. The majority of the Scottish ministers had abandoned the great doctrine of justification by faith, and derided the evangelical doctrine of regeneration as ignorant fanaticism. Many of them held, and a few openly preached, Socinian views. With the decay of spirituality within the Church, the encroachments of the civil power upon spiritual independence kept pace. The parish pulpits were filled by mere creatures of the government, and the ecclesiastical courts were ready to make themselves the tools of the Cabinet. These corruptions and abuses had led to the secession of an influential party, headed by the Erskines, whose names are well known in America. In the space of fifty years, the body of associate Seceders had spread themselves over the length and breadth of the land, and had even planted churches in the secluded valleys of the Highlands, with which the godly men and women of the surrounding parishes connected themselves.

The widow, with exalted views of Christian doctrine and practice, had been driven to seek a congenial home in one of these Secession churches, at the Craig, in the parish of Kil-

patrick, about twelve miles distant from Green End. After the reverse in her circumstances, when she had no longer a horse at her command, she still maintained a punctual attendance on the worship of the Lord's Day. She commonly walked part of the distance on Saturday night, and remained at a friend's house until Archibald joined her in the morning, when they went together to Church, and returned the whole distance after service, walking leisurely, and shortening the long mountain road with conversation on Divine things. It was not the eloquence of the preacher that attracted them, for Mr. Watson, though a godly man, was not gifted; but a strong sense of the religious obligation not to forsake the assembling of themselves together, and a high appreciation of the sweet privilege of the communion of saints and the ordinances of the Lord's house, enabled the people of God, in those days, to overcome difficulties which, among us, would be thought altogether insurmountable.

When Archibald first joined the Church, he had an unbounded admiration of his minister, who was a warm-hearted man, and dealt very tenderly with the lambs of the flock. He used to preach a series of ten or twelve sermons from a single text, and his youthful admirer contrasted this affluence with the poverty of ordinary preachers, who must have a new text for every sermon. "By and bye," he says, "in my desire to secure the substance of these valuable discourses, I commenced to write notes of the principal points. When he had finished a series of twelve sermons, of which I had a fair outline, he took another text, and, to my amazement, the series which he produced from this was in no material point distinguishable from the former — whatever his text, he brought his whole body of divinity out of it before he dismissed it."

His faith in his pastor's greatness, not in his goodness, was shaken by this discovery: and so it was, that in other respects, also, the intelligence of the boy was fast outgrowing his circumstances and the ability of his instructors. Desires began to spring up for a wider field and more ample means of improvement, and his thoughts were gradually turned towards a change of residence, which, on other grounds,

seemed to be desirable. The long, toilsome walk of twenty-four miles every Lord's Day, in addition to the incessant toil of the week, was becoming increasingly burdensome to his mother, while her desires for the privileges of Christian fellowship seemed to gain strength with her years. His sisters were, for the most part, cut off from attendance on any religious instruction which was likely to benefit them. He had heard, also, of the facilities which a city affords for mental improvement. On consultation with his uncle, Mr. Thomas, he found that he could prosecute his trade more profitably in Glasgow. In addition to many other acts of kindness, Mr. Thomas, who was a manufacturer there, offered the family a house free of rent. By common consent, and with mutual regrets, they at last resolved to leave the circle of attached friends, and to part with Green End, the scene of so many trials and of so many holy enjoyments.

A change of residence was no light matter to such a family — the more so, as it involved the dissolution of ties that had bound the name to the place for generations. Direction had been anxiously sought in prayer, and their deliberate decision met the approval of their most judicious friends. But it was a trying day when they passed forever across the threshhold of the only home they had ever known; and when leaving the living and the dead, they went forth to take up their abode among strangers, in a large city. Archibald had gone to Glasgow, a few months before, and had prepared the way for the family, and they were soon comfortably established in their new home. New friends soon learned to appreciate the unpretending worth of the widow and her children; and, in a pecuniary point of view, the advantages of the change exceeded all their anticipations. But it was, especially, in their religious privileges that they felt the improvement in their position. They became connected with a Church of the same denomination as that they had left at Craig, of which the Rev. Mr. Pirie was pastor, aided, in his advancing years, by the Rev. John Dick, D.D., the accomplished author of *Lectures on Divinity*, which have been republished in this country. They were devoted men and able preachers, whose

weekly instructions contrasted most favorably with the dry theology of Mr. Watson. To have a place of worship within a few steps of their house, to which they could resort on week-day evenings, as well as on the Lord's Day, was an advantage to be prized by those who, for years, had toiled over twelve miles of mountain and moor to reach the house of God. "The Lord has brought me to the borders of his sanctuary," was the frequent expression of the worthy matron's gratitude and satisfaction.

The change to Archibald was as happy as it was advantageous. In the enlarged sphere of his new associations, his character rapidly expanded. He commenced a systematic course of intellectual improvement, by attending an evening school; and he found companions whose education was more advanced than his own, from whom he received information — one of whom became his private instructor in the Latin language. Some branches of study, which required chiefly an exercise of memory, he prosecuted while his hands were occupied with his trade. He contrived a simple arrangement by which his text-book was suspended open before him as he sat at his loom. His assiduity and intelligence soon attracted the notice of all with whom he was in any way connected, and made him friends who were forward to promote his interests. Their minister waited upon his mother with the offer of pecuniary aid to enable him to prosecute a regular course of study at the University — a generous offer, which, for weighty reasons, was declined.

The same state of things which, in the rural districts, led to the organization of the fellowship meetings, led to similar expedients in the city. Among these was a prayer meeting, held at an early hour on Sabbath morning, composed, for the most part, of young men — many of them students of divinity, which at that time was greatly blessed. None were admitted to membership but those who were members of an evangelical Church, whose lives were blameless, and who gave satisfactory evidence of piety. Besides the object of mutual edification, the little society had in view a co-operation in plans of benevolent exertion. They had fourteen Sunday Schools

under their care in the suburbs and neglected portions of the city. Their operations were conducted noiselessly and unobtrusively; but very many will at last trace their salvation instrumentally to "the Sabbath Morning Prayer Meeting."

While we gratefully record the honor which the Head of the Church has put upon these organizations, which the low state of religion in the nominal churches rendered necessary to the enjoyment of Christian fellowship, we should deeply regret if this testimony should be understood as countenancing the multiplied institutions of the present day, by which youthful vanity and mistaken zeal attempt to supersede the Church as the proper sphere of Christian enjoyment, and the proper agency of Christian benevolence. There is no legitimate object of these voluntary associations which does not, of right, come within the sphere of the Church; and it behooves us carefully to shun the very appearance of dishonoring the institutions of the Saviour by a preference of human expedients. In the parishes of Scotland, the Church had ceased to be the Church of Christ, when the children of God turned elsewhere to seek edification, mutual comfort, and opportunities of co-operation in well-doing; and these alliances were a substantial protest against the degenerate and apostate Establishment. The fellowship meetings were Churches imperfectly organized, where believers sought the accomplishment of the great ends of the Church's existence in the world; while the so-called Churches were mere creatures of the State — associations of ungodly men, presided over by hirelings, who profaned the ordinances of the Gospel, as means of maintaining their own influence and soothing the consciences of a deluded people. The prejudices of birth and education, a traditional attachment to the name of the Church of Scotland, and defective views of the true character and constitution of a Church of Christ, kept the pious men who formed these meetings from abandoning the apostate confederacy and completing their organization by the election of pastors and the observance of ordinances.

Apart from the state of things which called them into existence, these humble and unobtrusive gatherings had little

in common with the noisy and ostentatious associations which, in our day, attempt to usurp the guidance of Christian enterprise, and to patronize the Church in those things in which they do not officiously supersede it. The former, unseen by the world, assembled to pray to Him who heareth in secret and rewardeth openly, or silently prosecuted their humble course of beneficence: the latter clamorously challenge public attention, praying in the market-place, and sounding a trumpet before men when they bestow alms. And although it is to be feared we can not vindicate the claims of our Churches to the most exalted spirituality, or the most self-sacrificing devotion, assuredly it is not a holier zeal or a purer faith which seeks a home in the associations of which we speak. The true objects of the Church are forgotten, its Divine authority is slighted, and it ceases to be the home of Christian affection and devotion; — while ministers of the Gospel among us are found only too willing to lend themselves, not, indeed, as creatures of the Crown, but as subservient tools of popularity, of which these voluntary associations are the organs.

If we are mistaken, and if it is a longing desire for closer Christian fellowship than can be enjoyed in the Churches, and, for co-operation in schemes of philanthropy more enlarged than the Churches will embrace, then let the people of God, in one of two ways, honor the institution of the Lord: — either let them bring the Churches into the full fellowship of the Spirit, and the most enlarged efforts of pious philanthropy, or, failing in this, and if the Churches prove irreclaimably apostate, then let us come out from the apostacy and re-constitute true Churches, builded together as a habitation of God, through the Spirit, where the testimony of God may be maintained in purity — the truth, as it is in Jesus, fully taught — the ordinances of the Gospel cherished, and its mission of mercy fulfilled in the world; but do not let us insult that which we acknowledge as the Church of Christ, by setting up alongside of it a human device, as its rival or substitute.

WAYMARKS IN THE WILDERNESS.

APRIL, 1857.

THE UNFOLDING OF THE PROPHETIC SCHEME IN THE EXODUS OF ISRAEL.

BY JAMES INGLIS.

Mortal vanity persists in the proud thought that humanity has been gradually elevating itself from what is styled a state of nature, and that its career is onward to the perfection of a temporal millennium — the good time coming. True history, on the contrary, records the continual failure of mankind. The brightest promise of races, nations, or churches has had its decline and fall as certainly as the vigor of youth sinks into the feebleness of age. Prophecy shows, that what is true of the past will be true of the future, and that from the close of mortal history, we shall look back on the melancholy picture of man's failure, under all advantages; and we shall then, also, see, that God's mercy has constantly found its opportunity, and God's love its most glorious displays, in man's failure.

We have seen how the speedy corruption of mankind after the Deluge, furnished the occasion for a new manifestation of the Divine grace in the call and covenant of Abraham, and in the separation of the family of Abraham in an appointed line from all the nations of the earth. One object of this

separation evidently was, that the knowledge of the one living and true God might be preserved from the prevailing idolatry, and that the knowledge of God's gracious purpose might be preserved among the people of whom the promised Seed was to come. God also designed, evidently, to give a great lesson of His character and government, in the history of that people: and in no other nation have we such demonstration of the weakness and worthlessness of human nature, as in that on which God heaped such signal favors. The importance of this people, in their relation to the plan of mercy, is not generally understood. They are, as has been remarked elsewhere, the centre of all God's earthly arrangement; and long before the nation had an existence, before even the call of Abraham, God distributed the nations of the earth with reference to the place which His chosen people were to occupy amongst them. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people. Jacob is the lot of his inheritance." As has been remarked, even the profane history of nations centres around Israel. Egypt, Assyria, Babylon, Persia, Greece, Rome—all contend for Israel's land, are known in connection with it, or actually get their full imperial place and character at the time they acquired possession of it. Though clouds of dark traditions, scarce pierced by modern research, hang over all the rest of the nations, and obscure their history, whilst they reveal their existence, in the neighborhood of Israel all is light. The light of Israel's history is shed on all the nations around them. It is preserved, almost with modern accuracy, when a few fragments scarce rescue from entire oblivion other ancient histories.

God's covenant with Abraham, in its grand promises, as we saw in a former article, was unconditional, and is advancing to a certain and perfect fulfillment, irrespective of any human failure. In the promised Seed it will be made good in every particular. Abraham shall yet enjoy his everlasting inheritance, and in his Seed all the families of the earth shall

be blessed. But God gave to Abraham a promise regarding the temporal fortunes of his natural descendants, as a sign and pledge of the fulfillment of the covenant, and in reply to his question, "Whereby shall I know that I shall inherit it?" "And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."—(Gen. xv. 13.)

In His providential care of the infant race, God selected Egypt as the nursery in which they should be kept until the proper time came for their national organization. It is not necessary, in this place, to recount the marvellous steps by which He provided there for the welfare of the family of Jacob. Joseph's slavery led to his exaltation to the first place at the court of Pharaoh; and it might have been expected that his brethren, introduced by him to public favor, would speedily have been absorbed in the general population. But, though the influence of Joseph secured for them an asylum, the superstitions of the country forbade any intimate association with them, "for every shepherd is an abomination to the Egyptians;" and the land of Goshen was assigned to them for a separate dwelling. The separation which superstition began, a cruel tyranny perpetuated, for "a king arose, who knew not Joseph," and who treated his people with oppressive severity.

During the sojourn in Egypt, the ancient covenant was not forgotten, and the voice of prophecy was not altogether silent. Judah was pointed out as the tribe in which the Messiah should be born; and its existence, as a tribe, was guaranteed until His birth — a prediction rendered more remarkable in its fulfillment, because the other tribes were dispersed before the coming of Shiloh; and, soon after He came, Judah also was scattered to the winds of heaven. It was a most expres-

sive act, that Jacob directed his sons to bury him in the cave of Macpelah, and that Joseph took an oath of his people that they would carry his bones with them to Canaan. The patriarchs thus expressed their faith in God's promise; and their ashes rest in that promised land, in a hope that shall not be disappointed. God, long after, renewed His promise of a time when "Joseph shall have two portions. And ye shall inherit it: concerning the which I lifted up my hand to give it unto your fathers: and this land shall fall unto you for an inheritance."—(Ezek. xlvii. 13.)

Afflicted they were, and held in cruel bondage; but yet, in the seclusion of Goshen, the people increased till their oppressors feared that they might become the stronger party, and resorted to the most barbarous measures of extermination. In the words of the martyr, Stephen, "At which time Moses was born, and was exceeding fair, and nourished up in his father's house three months; and when he was cast out, Pharaoh's daughter took him up, and nourished him as her own son: and Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Through all this dark period, the faith of God's covenant lingered in the hearts of a remnant. In this faith—believing that God would indeed raise up the promised Seed, and that, therefore, the Egyptians would not be allowed to cut off the race—the parents of Moses preserved their son. In this faith, also, Moses, "when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward." Partly at the court of Pharaoh, and partly in the pastoral seclusion of the family of a venerable sheikh or shepherd-prince of Midian, God trained His servant to be the deliverer and leader of His people. The predicted four hundred years had nearly expired; Moses was the fourth in descent from Levi; the patriarchal family of seventy-five had increased to a nation; and God prepared for their emancipation. In Mount Horeb He appeared to Moses

in the bush that burned and was not consumed; avowed Himself as the God of Abraham, of Isaac, and of Jacob; and commissioned Moses to inflict judgment on the oppressors, and to conduct the people out of the house of bondage.

Moses went to Pharaoh, in God's name, and demanded the release of the people. That infatuated king, when he saw the signs by which Moses was accredited, did not dispute his claim to be the messenger of Jehovah, but demanded, "Who is the Lord, that I should obey him?" and thus took open ground against God. Let it be remarked, that although miracles were the proofs of the mission of Moses, it does not follow that every miracle is the evidence of Divine truth. Within certain limits, the Devil can, by his agents, imitate miracles; and, in all ages, he has been ready with his counterfeits to neutralize the influence of true signs and wonders. In their unwillingness to admit the supernatural anywhere, Rationalist commentators have taken pains to explain away the counterfeit miracles of the magicians as mere feats of jugglery; but it stands on the record, "The magicians *did so* by their enchantments." The Devil's lying wonders are always, however, confined within certain limits, and are always in some way marked by his character. It would be interesting and instructive to note all the recorded examples, and ascertain what these limits are. In the case of these magicians, for example, we find that they could change water into blood, and bring up frogs over the land; but they could not produce living insects from inorganic matter — they could not remove the judgments of God from the Egyptians — they could not inflict like judgments on the Israelites — and they could not save themselves from the common calamity. To deny the fact of their power, within certain limits, is dishonoring to the Divine record, and exposes men to the delusions of the Devil, by leading them to conclude that whenever they see a work which transcends our natural powers, there must be a Divine work and the sanction of a Divine revelation. The agents of evil spirits may thus, by idle tricks and marvels, palm off the most monstrous falsehoods on the simple. Nor must we suppose that all this belongs to

a past age. The Lord himself warns us that in the last days "there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch, that if it were possible, they shall deceive the very elect;" and Paul warns us of one "whose coming is after Satan, with all power, and signs, and lying wonders."

Pharaoh learned, at last, that all the power of his gods was no protection against the strong hand of the God of Israel. The Israelites were directed to prepare for their journey — to slay a sacrificial lamb, and sprinkle the blood on the lintels and door-posts of their houses — and thus to await the issue. Night settled down on the Egyptians, exultant in their rebellion against Jehovah. At midnight their doom overtook them. "And Pharaoh arose in the night, he and all his servants, and all the Egyptians; and there was a great cry in the land; for there was not a house in which there was not one dead"— save where the sacred symbol intimated that an Israelite dwelt, and there the destroying angel passed over. Frantic with grief and terror, the Egyptians urged the departure of the oppressed people. "And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt, by their armies," laden by the spoils of the tyrants, who, in their fear, yielded to their just demands a partial compensation for centuries of unrequited toil.

Scarcely had the people set out on their journey, when the act of justice which terror had extorted was repented of. Pharaoh, summoning his vast army, pursued them, thinking to secure an easy but ignoble victory over a defenceless crowd of women and children. He was to receive a last lesson of the might of that God he had scorned. He drove the hapless multitude upon the waters of the Red Sea, when Moses stretched forth his hand, and the waters divided, and a safe path was opened up for them; the waves standing as a wall on either hand, and the angel of the Lord, in a pillar of cloud and fire, protecting their rear. The Egyptians madly ventured upon that sacred path; but the Lord looked through the cloud to their host, and troubled them — Moses stretched

forth his hand, "and the waters returned, and covered the chariots and the horsemen; and of all the host of Pharaoh that came into the sea after them, there remained not so much as one of them." On the further side of the destroying flood, the newborn nation stood rejoicing in their strength, their song, and their salvation. Thus amply did God fulfill his prediction to Abraham: "And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." This fulfillment was more than a confirmation of the covenant: it was an important step towards its accomplishment, and it was the commencement of the most complete development of the plan of mercy which had as yet been vouchsafed to the world, in a sublime series of types, both in their history and in the positive institutions of their worship.

"History was born on that night when Moses led his people out of Goshen." And it greatly increases the natural interest with which we peruse the records of this exodus, when we fairly realize its relations to all other history. But that with which we have now to do is not its historical or antiquarian connections, but its relations to that great purpose which underlies all history, and which alone gives value or importance to the affairs of time. Mr. Stanley, in speaking of the aspects of the region into which the tribes of Israel issued from their sea-walled path, says:

"They were brought into contact with a desolation which was forcibly contrasted with the green valley of the Nile. They were enclosed within a sanctuary of temples and pyramids not made with hands; the more awful, from its dissimilarity to any thing which they or their fathers could have remembered in Egypt or in Palestine. They were wrapt in a silence which gave full effect to the morning and the evening shout with which the encampment rose and pitched, and still more to the 'thunders and the voice exceeding loud' on the top of Horeb. The prophet and his people were thus secluded from all former thoughts and associations — that,

"'Separate from the world, his breast
Might duly take and strongly keep
The print of God, to be exprest
Ere long on Sinai's steep.'"

For all the great purposes which God had in view in the call and constitution of the Israelitish nation, their complete separation from the rest of mankind was indispensable. And the fact is one of the most extraordinary in the natural history of man, that from the day that "Abraham departed as the Lord had said unto him," the seclusion of this race has been secured through these four thousand years. Nations have risen and declined — races of men have become extinct, or have been swallowed up in others — all the great changes which make up ancient and modern history have transpired — but this people remain distinct. Through all vicissitudes of fortune, in peace and war, prosperity and adversity, as a great nation or a scattered people, as conquerors or captives, the distinction has never been obliterated, and it is as marked to-day as when their father Abraham sojourned in a strange land. The wilderness of Sin was a fitting place to mould and organize a people for such a seclusion. The circumstances in which they found themselves there all tended to the same result. And this is evidently one object in all their institutions — to promote their entire seclusion — till the venal prophet who went to curse them involuntarily uttered the characteristic prediction, "From the top of the rocks I see him, and from the hills I behold him. Lo! the people shall dwell alone, and shall not be numbered among the nations"— a characteristic which still holds good, through all their afflictions. As Bishop Newton remarks:

"They are dispersed among all nations, and yet they are not confounded with any. The drops of rain which flow into the ocean are soon mingled and lost in the immensity of waters; and the same, in all human probability, would have been the fate of the Jews. They would have been mingled and lost in the common mass of mankind; but, on the contrary, they flow into all parts of the world, mix with all nations, and yet keep separated from all. The Northern nations have poured their swarms into the southern parts of Europe, but where are they to be distinguished? Who can separate Franks and Gauls, Goths and Moors, Britons, Saxons, Danes, and Normans? The Jews remain distinct, and that, although the contempt with which they have been treated, and the hardships which they have endured, might well have made them glad to renounce ther name."

The Hebrews stood on the farther shore of the Red Sea, and entered the wilderness a free people; but as yet without a national constitution and organization. The only government among them existed in the personal influence of their deliverer, as the servant of God, until, in the third month, they came into the wilderness of Sinai, where the national organization was completed. The covenant which God made with Israel at Sinai must never for a moment be confounded with the covenant which God made with Abraham — a covenant which, as we have seen, is still in force, and which the law, that was four hundred and thirty years afterwards, can not disannul. Up to the time of their arrival at Sinai, the Israelites were under a dispensation of mercy and free favor; and what we must chiefly remark, at present, in the constitution under which they were then placed, is, that it was one in which the people voluntarily bound themselves, by strictly legal terms, to God, as their king, and promised to keep His law as the condition of their enjoyment of His blessing. It is, however, carefully to be noticed, that the covenant which God made with Israel was strictly national, and that the blessings which were promised, as the reward of their loyalty, were strictly national and temporal. The enjoyment of eternal life and the heavenly inheritance was then, as now, reserved to the children of Abraham's faith. Natural birth and ceremonial observances could never secure the salvation of the soul. The Israelites, with rash self-confidence, bound themselves to the law, as a condition of their prosperity: with what result, it is not necessary to say. How soon were they found dancing round the golden calf! And this was but the beginning of a course of characteristic rebellion. God found occasion, in their disobedience, to introduce first one and then another principle on which He could exercise His long-suffering towards them; in every step finding a fresh illustration of the great principles of His grace to a perishing world. For this is a most important consideration, that in the whole history of this people, and in the varied institutions and agencies which God employed, we have types of better things which were to succeed.

Paul, in his first Epistle to the Corinthians, explains to us that the whole of the deliverance from Egypt, and the course of the Israelites in the wilderness, were typical. Having recounted the leading incidents, and shown the interpretation of one of the types, he says (x. 11): "Now all these things happened unto them for ensamples;" or, as it is in the margin, "for types:" "and they are written for our admonition, upon whom the ends of the world are come"—a passage which not only intimates that the history is typical, but shows the duty and advantage of studying it. In the religious and social institutions of the Sinaitic covenant, we find a partition-wall erected, which, more effectually than any material barrier, isolated the people in the earth. But the Divine Wisdom, in the structure of that economy, is seen in the fact, that while it was levelled against the idolatry of surrounding nations, it had a shadow of good things to come, typically illustrating the character, office, and work of Christ, and the whole plan and purpose of grace. This typical system we must make the subject of separate consideration, only remarking, for the present, that the most spiritual in every age have borne testimony to the treasures of instruction and comfort that are locked up in it. Types, indeed, prove nothing; but, as Tyndal remarks, "To the believer, they serve to open Christ, and the secrets of God hid in Christ, even to the quick, and can declare them in a more lively and sensible manner than all the words in the world."

THE HALDANES.

A BIOGRAPHICAL SKETCH.

BY JAMES INGLIS.

When the history of the religious movements of the last half century comes to be reviewed at a distance from all local and party influence, it will be better understood than it is now for what important service God raised up the brothers whose names we have placed at the head of this article. For the present, a sketch of their course and their personal character may furnish important practical instruction to an age and country which eminently demand a kindred faith, energy, and devotion. Our narrow limits will only permit us to glance at the leading incidents of their extraordinary lives — an interesting memoir of which has been furnished by Alexander Haldane, Esq., of the Inner Temple, who is the son of the younger brother.

The brothers Robert and James Haldane were descendants of an ancient and honorable family in Scotland, from whom they inherited wealth, station, and worldly influence; but, as their biographer well says, "it was the higher privilege of the brothers to be enabled practically to sympathise with the sentiments expressed in the noble lines of Cowper:

> "'My boast is not that I deduce my birth
> From loins enthroned or rulers of the earth;
> But higher far my proud pretensions rise,
> The son of parents passed into the skies.'"

Their father died when Robert was four years of age, and two months before the birth of James. Their mother, who was the sister of the celebrated Admiral Viscount Duncan,

was an eminent Christian, of whom Robert says: "She lived very near to God, and much grace was given to her." She devoted herself to the education of her children, and though she died before the seed she sowed bore fruit, her sons both traced their religious impressions to her early lessons. "My mother died," says the younger son, "when I was very young —I believe under six; yet I am sure that the early impressions made on my mind by her care have never been entirely effaced; and to this, as an eminent means in the hand of God, I impute any serious thoughts which, in the midst of my folly, would sometimes intrude on my mind, as well as that still small voice of conscience which afterwards led me to see that all below was vanity, without an interest in that inheritance which can not fade away." Her elder son remembered in after life that he had overheard her, on her knees by their bedside, in the silent watches of the night, earnestly praying that the Lord would be pleased to guide them through that world which she felt that she was herself soon to leave, that their lives might be devoted to His service upon earth, and that finally they might be brought to His everlasting kingdom.

After their mother's death, their education was carefully conducted under the eye of their grandmother, Lady Lundie, and their uncles, Colonel Duncan and the Admiral. They were regarded as youths of great promise, and distinguished themselves, both at school and college. It will not be thought surprising if their intercourse with their uncle, and the *éclat* of his distinguished exploits, determined them both to seek glory in the naval service of their country, which they entered at an early age.

Robert, during a brief career on the ocean, attracted the attention of his superior officers. At the close of an action in which his gallantry was generally observed, Lord St. Vincent wrote to Admiral Duncan, complimenting him on the spirit of his nephew, and predicting that Robert Haldane would one day be an ornament to his country. Upon the peace of 1783, he retired from the navy, being then in his twentieth year, and returned to complete his studies at the

University of Edinburgh. In a year or two, he married, and settled upon his estate of Airthrey, near Stirling, where he devoted himself to the improvement of his property, and to the cultivation of literature.

James also, in his seventeenth year, entered the navy, and soon gave promise of distinction. He gave himself to what is called a life of pleasure, and was a great favorite with his youthful associates. His dauntless courage, great energy, and commanding presence, joined to a perfect study of his profession, pointed him out for speedy promotion, and at twenty-five he was nominated to the command of the *Melville Castle*. While his ship lay in the Downs, in company with a considerable fleet, a mutiny broke out on board the *Dutton* man-of-war. The crew, having taken possession of the ship, threatened to carry her into a French port. The officers were driven from their command, and a sort of panic spread through the fleet. Captain Haldane, in face of the threats of the infuriated mutineers, appeared in his boat at the side of the *Dutton*, and in a few moments stood upon the quarter-deck, single-handed. By the simple impression of his courage and command, the multitude of the mutineers were at once quelled. Two of them, in a state of intoxication, were at the door of the powder magazine, with the intention of blowing up the ship, rather than surrender. One of them had wrenched the iron bar from the door; the other stood by with a shovel of live coals, ready to throw in. When every heart was paralyzed with terror, Captain Haldane rushed to the scene of danger, put a pistol to the head of the man with the iron bar, and, calling for the ship's irons, had these two desperadoes, with others of the ringleaders, put in confinement by the crew themselves, who could not resist his authority. The officers were at once restored to their command, and the men submissively returned to their posts.

This incident, which brought him more favorably than ever before the notice of the Admiralty, was, nevertheless, the last of his perils at sea, and these bloodless laurels were the last he won in his chosen profession. While he lay in the Downs, he was in the habit of going on shore to attend the

ministry of Dr. Bogue, of Gosport, who had been a great favorite with his uncle. This man of God embraced every opportunity of directing the young officer's attention to Divine things. A deep seriousness took possession of his mind. As he sat in his cabin, or paced the quarter-deck, his thoughts were occupied with the concerns of his soul; and, filled with a sense of the vanity of earthly ambition, he was, at his own urgent request, released from his command a few days before the fleet sailed for the East Indies. He returned to Scotland, sought the society of godly ministers and other Christians, and at length his eyes were opened. "God," he says, "showed me the evil of sin in the sufferings of His Son, and in the manifestation of that love which, while it condemned the past ingratitude, sealed the pardon of the believing sinner."

Robert, meanwhile, was living on his estate, in the cultivation of the manly habits and elegant tastes of a country gentleman. He had been interested in the great events of the French Revolution, and at first was sanguine as to its results in advancing human enlightenment and happiness. His liberal sentiments alienated from him the Tory nobility of the neighborhood, and led him to seek the society of the more accomplished clergy around him, who, happily, were evangelical preachers and pious men. His hopes of human progress were blasted by the fearful outbreak of infidelity under the leaders of the Revolution; and just then the conversion of his brother, and the conversation of the ministers whom he welcomed to his hospitable mansion, gave a new direction to his thoughts. His early serious impressions, and the memory of his mother's counsels and prayers, were revived, and he began to seek in earnest a Saviour from sin. He used to say, that "although he traced his training instrumentally to the early instructions of his mother, and never had been entirely without some convictions from the time he was nine years old, and although he did not attribute his conversion to any other human agency, yet if he were to point out the individual from whom he derived most spiritual light, at the beginning of his career, he would mention a journeyman mason of the name of Klam." This good man was em-

ployed by Mr. Haldane on some of the extensive improvements which were in progress at Airthrey. Once they walked together to a distant part of the estate, and, on the way, their conversation turned from the subject of masonry to the glory of the Great Architect of the universe. The views of faith in the finished work of Christ, which his humble but spiritually-enlightened companion unfolded, were blessed of God to reveal to his mind the true ground of a sinner's hope, and he always looked back with gratitude to that interview as the occasion on which he learned to cast away every other confidence, and rest upon the Rock of Ages.

The brothers now found themselves one in faith and hope — twice brothers; and, rejoicing together, they united their extraordinary energy, talents, and resources in the accomplishment of the noblest ends of existence. Near the commencement of his Christian life, Robert heard of the Baptist Missionary Society, and the first labors of Dr. Carey, in India. His soul was straightway fired with a holy zeal to devote himself and his splendid fortune to the great work of propagating the Gospel among the heathen. After six months of deliberate consideration, he proposed one of the grandest designs of Christian benevolence which individual devotion ever attempted. By the sale of his property, he proposed to raise ample means for the execution of his plan, which was to go, in company with a band of missionaries, and attempt the evangelization of British India. The services of Dr. Bogue, Dr. Innes, Mr. Greville Ewing, John Campbell, and other well-known men of piety and ability were secured. Mr. Haldane undertook to pay all expenses, and to vest £25,000 sterling in trustees, to secure the mission, in the event of his death.

The arrangements were completed, so far as it depended on the self-sacrificing parties to this great undertaking; but a barrier was interposed by the selfish policy of the government of India. The Directors of the East India Company were alarmed by the apprehension of injurious consequences from any interference with the religion of the natives, and they were suspicious of the motives of the projectors of the

plan. Worldly men could not understand why a man of great wealth, high station, superior talents, and social influence should be willing to abandon every thing, and go voluntarily impoverished, to propagate the Gospel among the Hindoos. They suspected that the mission was only a pretext for some deep-laid plot of personal ambition. After every influence had been exerted on behalf of the mission, a final negative was put on it by the authorities, and Mr. Haldane and his friends were left to seek other channels for their Christian benevolence.

James Haldane, during this period, was residing in Edinburgh, associating with the most devoted ministers of the Church of Scotland, and co-operating with a small circle of pious Christians in endeavors to do good among the poor and ignorant. Among these friends were John Campbell, at that time a prosperous merchant in Edinburgh, afterwards known as the African traveler, the efficient minister of Kingsland chapel, and a popular writer; and John Aikman, a retired West India merchant, who had been converted by reading Newton's *Cardiphonia*, which he purchased at a bookstall, on the supposition that it was a novel. These men were earnestly watching for opportunities of making known the way of life to the perishing.

The close of the last century has been called the midnight of the Church of Scotland. Some of its most eminent ministers were the intimate friends of David Hume and Adam Smith, and were more than suspected of infidelity. Many of the country ministers were Socinians. Almost all of them were cold-hearted moralists, who can not be accused of hypocrisy only because they did not conceal their contempt for religion. The open ungodliness which prevailed throughout their parishes need scarcely be described. In the midst of all this there were a few godly men, some of whom we have already named, who endeavored to stem the tide. A correspondence and co-operation sprang up between them and a few godly ministers in England — such as John Newton, Mr. Simeon, Thomas Scott, and Rowland Hill. Mr. Simeon made a tour through Scotland in 1796, accompanied

by James Haldane, who found a blessing to his own soul, and learned many important lessons, in the art of doing good. He began to accompany Mr. Campbell in his labors among the poor, and ere long was emboldened to address a company of poor people in the village of Gilmerton, near Edinburgh. The preaching of "the Sea Captain" attracted much attention, and he was encouraged by fruits of the Word in the conversion of souls. In company with Mr. Aikman, he commenced a series of itineracies, in which he preached the Gospel in almost every village from the Tweed to the Orkney Islands — the blessed results of which labors may, to this day, be traced in the spiritual condition of many communities.

Lay preaching, as it was called, was a novelty in Scotland, and, even by the most godly ministers of the Established Church, was loudly condemned. The men who went past all ecclesiastical regulations, and burned with unquenchable zeal for the salvation of souls, were not likely to be long held in the trammels of a lifeless Establishment; but, in the outset, they dreamed of nothing less than the formation of a separate Church. The word seemed to burn in their hearts, and they thought only of uttering God's message, and beseeching men to be reconciled to God. A systematic effort to provide preachers for destitute places was made, by the organization of a society for the propagation of the Gospel at home. Soon after this, it was proposed to increase the efficiency of the society by providing places of public worship, on the plan of Whitfield's Tabernacles. Some one mentioned to Robert Haldane that the Royal Circus in Edinburgh might be procured for such a use; and, with his accustomed liberality, he at once secured it. Rowland Hill came down from London to open it, and preached to a congregation of nearly three thousand. And thus was commenced what has been known as the Tabernacle system, which, by God's blessing, was the instrument of a wide-spread revival in Europe.

Still, they all continued members of the Church of Scotland. Mr. Hill was the first to suggest the formation of a

Union Church; "and," said he, "let her prove that she deserves the name." A meeting of the active friends of the Society for the Propagation of the Gospel at Home was held to consider this suggestion; and, in January, 1799, a Congregational Church was formed, and Mr. James Haldane was unanimously chosen pastor of the new Church. At Glasgow, the Royal Circus was purchased and converted into a place of worship. A Church was organized there, under the pastoral cure of Mr. Ewing, who had resigned his charge in the Church of Scotland. A similar Church was organized at Dundee, under the pastoral cure of Dr. Innes, who also resigned one of the most desirable livings in the national Church. And, throughout the country, Churches, on the same model, sprang up, with great rapidity, distinguished for piety and evangelical zeal.

Robert Haldane, at the same time, made arrangements to carry out his plan of educating a number of pious young men for the ministry. A first class was placed under the instruction of Mr. Ewing; a second under the tuition of Dr. Bogue, at Gosport; a third under Mr. Innes. All these were supported by Mr. Haldane, who thus educated more than three hundred preachers — among whom were John Angel James, of Birmingham; Dr. Paterson, of St. Petersburg; Dr. Maclay, of New York; Dr. Henderson, of Highbury College; and others who have done signal service as ministers and Biblical scholars. A writer who is thoroughly acquainted with the whole movement, estimates that this devoted man could not have expended less than £80,000 sterling, from his own private fortune, in the education of ministers, building places of worship, and sustaining missions.

While thus occupied in devising and executing great plans of usefulness, he was not unwilling to take his own share in the evangelical labors of his associates, and, from time to time, he preached the Gospel with great power and acceptance. We have received from Dr. Maclay, formerly pastor of the Tabernacle Baptist Church in New York, an account of the address and personal appearance of his friend and patron at this period. "The first time," he says, "I ever saw

this most excellent man was in Glasgow, when he preached on a beautiful lawn, then called 'The Deanside Brae,' to an immense concourse of people, who listened to the truth with deep attention, many of them bathed in tears. Perhaps thirty ministers of different denominations were present; among whom was the distinguished Dr. Balfour, who sat at the feet of the speaker, in deep emotion. The presence of Mr. Haldane, at this time, was peculiarly commanding. His preaching was earnest. He fervently warned every man, teaching every man in all wisdom. His dress, so far as that may be considered as indicating the character of the man, was free from clerical pretension: it was simply that of a gentleman of his class in that day — his vest swans' down, his clothes light-colored, his hair powdered. I do not now remember the text; but I can never forget the scene and the solemn impression of the whole service."

From the 6th of May, 1797, when James Haldane preached his first sermon to the colliers of Gilmerton, down to the middle of 1800, the work which he accomplished might have been sufficient for a lifetime. Nor had the toils of his brother been less arduous. How much had been effected in that short space! The efforts of the friends of evangelical truth had been called out and systematized; a multitude of agencies for the propagation of the truth had been put in operation; thousands had been brought to a saving knowledge of the truth; Churches, worthy of the name, had been planted at many important points; evangelical preachers had been scattered over the land; and arrangements had been made for training a succession of faithful laborers. The influence of the movement had extended even where it was most emphatically disowned, slumbering Churches had been aroused, and something like an awakening might be seen even within the Established Church itself.

Some years afterwards the Haldanes and some of their associates embraced Baptist sentiments, and, for a time, an alienation of feeling impaired the efficient co-operation of the Churches. Robert returned to his estate of Auchingray, and wrote his work on the evidences of Christianity, of which

Rowland Hill said, "A better compilation of the evidences of Christianity, to the best of my recollection, I have never seen." After a brief period of comparative repose, the termination of the wars, which had long distracted Europe, opened up to him a new field of activity.

[TO BE CONTINUED.]

THE SERVANT OF JEHOVAH.

BY JOHN HOGG.

THE phrase, "servant of Jehovah," or "servant of the Lord," has various significations in the inspired volume. It sometimes denotes simply a pious man, as when God calls Job His servant — an expression which is explained, on inspired authority, as "one that feared God and eschewed evil." But the more usual meaning of the title refers to any one sent by God on a special mission — such as David, who fought the wars of the Lord, or the prophets, who foretold future events, reproved the people for their wickedness, and instructed them in the truths of religion. Israel, viewed as a collective name for the entire nation, is sometimes called the servant of Jehovah, since the chosen people were separated from the other nations of the earth, that they might preserve the worship of God uncontaminated by idolatry, and that they might exert a healthful moral influence on the surrounding heathen. Thus, God addressed His people: "Hear, O Jacob, my servant, and Israel whom I have chosen;" "Thou, Israel, art my servant; Jacob, whom I have chosen, the seed of Abraham, my friend." But whenever this honorable appellation, "the servant of Jehovah," denotes the

Israelites, it is the entire community, and not merely the pious portion of it, that is indicated; as, when the prophet reprehends them for unfaithfulness to their divine mission: "Who is blind, but my servant? or deaf, as the messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?" The obvious meaning of this passage is — Why do ye call the heathen blind and deaf, when Israel, the very people whose duty it is to make known the will of God, wholly disregard their sacred obligations?

In the later prophecies of Isaiah, the title "servant of Jehovah" is given to the Messiah, as the Father's messenger. He is variously described as a prophet, priest, and king, in language which every reader feels to be too grand and elevated to apply even to the most favored of God's ancient servants. When He is announced as a prophet, He is carefully distinguished from every ordinary teacher, and even from Moses and Elias, those extraordinary teachers, raised up by the special providence of God for peculiar emergencies, since He proclaims salvation to the Gentiles, in all its wide extent of meaning, and since He should be, in fact, a light to the Gentiles, while the ministry of the most favored of the Jewish prophets was exclusively confined to the land of Canaan. As a king, He commands the distant heathen to obey His voice, and He gives law to the isles of the sea. In the fifty-second and fifty-third chapters, He is described as a high priest, who makes atonement for the heathen — as the anti-type of the paschal lamb — and as the true sacrifice for sin. It is clear as day that these characteristics are far too lofty to apply to any human being, and that they are only strictly true of Him to "whom all the prophets give witness." Hence, some of the early Jewish expositors affirm, that the title in question belongs exclusively to the Messiah, and that the abettors of an opposite opinion are struck with blindness. That this was the current view among the Jews about the time of our Saviour's birth, may be inferred from the fact that the aged Simeon took Jesus into his arms, and, in allusion to the prediction that Jehovah's servant should be a light to the Gentiles, and God's salvation to the ends of

the earth, he said, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all the people; a light to lighten the Gentiles, and the glory of thy people, Israel." In reference to the same prediction, Paul and Barnabas said to the Jews, on their rejection of the Gospel, "Lo, we turn to the Gentiles, for so hath the Lord commanded, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth." "Behold my servant," says God, "whom I uphold; mine elect, in whom my soul rejoiceth." In allusion to these words, at the Saviour's baptism, the Father proclaimed, from the most excellent glory, "This is my beloved Son, in whom I am well pleased"— language which was repeated at the transfiguration, with the additional clause, "Hear ye him"— an undoubted reference to the prophet like unto Moses, whom all were to hear and obey. The connexion of this announcement from heaven with the original passage in Isaiah will be clearly demonstrated when it is recollected, that the word for "servant" in the Septuagint involves the twofold idea of servant and son; and hence the force of the Apostle Peter's language, "Of a truth against thy holy child Jesus whom thou hast anointed"— the term child denoting both son and servant. Thus, Paul affirms that our Saviour took upon Himself the form of a servant; and Christ said, with respect to himself, "I came down from heaven, not to do mine own will, but the will of him that sent me. He that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

It is evident, from the above considerations — and they are but a small part of the evidence that might be adduced — that the phrase, "the servant of Jehovah," refers to the Messiah. But this conclusion will be established, beyond the power of contradiction, when it is borne in mind that the later prophecies of Isaiah, from the fortieth chapter to the end of the book, constitute one continuous discourse, and that they simply describe the varying aspects of the same great subject. It is, therefore, manifestly absurd to maintain, with some, that one chapter refers to Israel, another to the

pious part of the Jews, a third to some Jewish prophet, and a fourth to the high priest. The unity of the discourse points to one individual throughout, who is at once our prophet and lawgiver, our priest and sacrifice, and who, on the ground of His perfect sacrifice, proclaims "liberty to the captives, and the opening of the prison-doors to those that are bound."

The predictions in the latter part of Isaiah were written when Judah was threatened with captivity, and when it was predicted that Hezekiah's sons should be eunuchs in the court of Babylon. Now, as the Church was, in that age, identical with the State, and as there had been no example of their separate existence, the pious Jews probably supposed that the destruction of their commonwealth would prove the overthrow of the Church; and that, consequently, the object for which the Jews had been separated from the other nations of the earth — for the purpose of preserving the worship of God in the midst of idolatry — would be completely frustrated. In order to console the spiritual Israel under these severe calamities, the star of hope shines forth from the breast of the darkest sky; the prophet beheld the glorious future pass before him in a series of *panoramic* representations, throwing back its brightness on the dreary gloom of the present. Isaiah was a *seer*, rather than a prophet. He was transported, in vision, to the scenes which he described; he saw them taking place, in mystic symbols, before his eyes; and he simply records, as a historian, what he saw and heard, while the proper field of prediction is generally limited to a few events closely connected with the leading scene. In these chapters, therefore, we have a number of magnificent shifting scenes, in which the prophet saw and afterwards related the great deliverance effected by the Messiah, as the great subject of prophecy.

The *first* scene commences with the fortieth chapter of Isaiah. The point of time which the prophet occupies is at the close of the past dispensation, and on the confines of the present — at the period when John the Baptist announced the Saviour's birth, and when the ritual economy, which had been waxing old, was ready to vanish away. He heard God

affirming — and he repeats the declaration for the comfort of the Church — that the ritual economy had accomplished its intended purpose, that atonement had been made for sin, and that abundant mercies had been conferred on the Church. "Comfort ye, comfort ye, my people. Speak ye to the *heart* of Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double"— abundant mercies — "for all her sins." Scarcely had this gracious announcement been uttered, when the prophet heard a voice in the wilderness, without the person who used it being seen, shouting, "Prepare ye the way of Jehovah; make straight in the desert a highway for our God." A second voice shouted to the first, "Cry;" upon which the first asks, "What shall I cry? since all flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass." The second voice replies to this inquiry, "The grass withereth, the flower fadeth; but the word of our God shall stand forever." One of the voices commands Zion to ascend the high mountain, and, from its summit, proclaim, so that the intelligence may be heard on the next mountain-top, from which it might be transmitted to distant regions, "Behold your God!" Scarcely were these words uttered, when the Messiah is seen coming in the distance, and the Church cries out with transport at the sight, "Behold, the Lord Jehovah is coming with strength, and his arm is ruling for him: behold, his reward is present with him, and his work before his face. As a shepherd to his flock, so will he be a shepherd; with his arm he will collect the newborn lambs, and in his bosom bear them; the ewes giving suck he will gently lead."

The *second* scene is recorded in the forty-second chapter. The prophet sees Messiah approaching, and he hears Jehovah pointing Him out to the attention of the world, as His servant and messenger, whom He had sent forth on the errand of man's salvation. The everlasting Father affirms that, in order to qualify His servant for His high office, he

had conferred upon Him the Holy Spirit, and that He shall diffuse among the heathen the practical knowledge of righteousness and the fear of God. His ministry shall be remarkably free from noise and tumult. "He shall not cry, nor lift up, nor cause his voice to be heard in the streets." During the days of His flesh, when the Pharisees held a council against Him how they might destroy Him, instead of exposing them to popular indignation, or working a miracle for His own safety and the discomfiture of their designs, He quietly withdrew to a distance; and when, in His new sphere of labor, He wrought numerous miracles, He charged the people not to make Him known. On this principle, He frequently enjoined silence on those whom He healed of their otherwise incurable diseases; and when He came down from the mount of transfiguration, He charged the three favored witnesses of the scene to tell the vision to no man till the Son of Man had risen again from the dead; as such a manifestation of glory was incompatible with a state of humiliation. In harmony with this gentle and peaceful ministry, the Messiah shall encourage weak faith, and He shall welcome the humble and contrite sinner: "A bruised reed shall he not break, and the smoking flax he shall not quench." The aptness of this figure, for the illustration of the subject, consists not merely in the feebleness of the reed and the insignificance of the flax, but in the fact that the prophet speaks of a living reed, whose top is broken, but not broken off, and of a glimmering cotton wick, whose transient and fitful glow is about to be extinguished for want of oil. This negative form of expression strongly implies that the broken reed is supported and bound up, and that the flame of the expiring lamp is increased by a fresh supply of oil. In fulfillment of this prediction, our Saviour began His ministry by pronouncing a blessing on the poor in spirit, by affirming that He came not to call the righteous, but sinners, to repentance; and He thus addressed all who felt their guilt and eagerly panted for deliverance, "Come unto me, all ye who labor and are heavy-laden, and I will give you rest." But, in spite of His blameless life and unostentatious manners, He must encounter

bitter and malignant enemies; and, hence, His Father affirms, that He should not fail, through incompetency, nor break down by opposition, till He had established righteousness in the earth; and not merely within the narrow limits of Canaan, but that the isles — the distant heathen — should wait for His law. The prophet then heard Jehovah addressing His Son and Servant, in terms which invested Him with His high commission to be a covenant of the people and a light to the Gentiles. The scene then closes with the assurance which Jehovah gives to the Church, that this prediction shall surely be accomplished, when creation, anticipating the jubilee of the universe, bursts forth into a shout of triumph.

The *third* scene which the prophet saw pass before him is contained in the forty-ninth chapter. The point of time which the prophet occupies is at the close of the Messiah's ministry, when comparatively few of the Jews received His testimony. He heard the Messiah, invested with His Divine commission to the Gentiles, crying to the distant heathen, "Listen, O isles, unto me!" As the reason for this attentive consideration, He refers to His Divine call, and to His qualifications for His important work; and He also repeats the substance of a conversation that took place between Him and the everlasting Father, when invested with His Divine commission. The Father said to Him, at the commencement of His ministry, "Thou art my servant, O Israel, in whom I will be glorified." But when He compared the smallness of the fruit with the largeness of the promise, He replied, in effect, "How can you be glorified in me, since I have spent my strength for nought and in vain?" Jehovah replies, that though Israel should remain scattered, almost as sheep without a shepherd, yet the Divine promise shall not fail of its accomplishment — that, as His mediatorial reward, He shall not only restore the remnant of Israel, the believing Jews, but that He shall bestow salvation on the ends of the earth. At the close of this monologue, in which the Messiah informs the Gentiles what the Father had said to Him, when giving Him "the heathen for his heritage, and the uttermost part of the

earth for his possession," the prophet heard one of the mysterious voices, referred to in the fortieth chapter, repeating to the Messiah, and to the Church, in other words, what Jehovah had said, as confirming the preceding testimony. The prophet, like a faithful historian, simply relates what he saw and heard.

The *fourth* pictorial representation of Messiah, as Jehovah's servant, is contained in Isaiah l. 4–11. The Messiah appears to the prophet's view as entering on His unparalleled sufferings, as enduring the contradiction of sinners against Himself, and as treading the wine-press alone. The prophet heard Him give an account of His past obedience to His Father's will, in communicating instruction to the ignorant, and ministering consolation to the afflicted. He then describes His present sufferings, as the strongest proof of His ready obedience to Him that sent Him into the world, as willingly "giving his back to the smiters, and his cheeks to them that plucked off the hair," and submitting, without resistance, to every species of contempt and reproach. He expresses His firm conviction that, as the reward of His mediatorial sufferings, He should be highly exalted; that His people should, in the most trying circumstances, enjoy Divine guidance and heavenly consolation; while His enemies, in spite of the fictitious and false glare with which they surround themselves, should be damned, even by the compassionate Saviour, to endless sorrow. Thus, the Saviour's glory shines forth from the deepest obscurity, as well as from Tabor's mount; and it is manifest, from the depth of His sufferings, no less than from the full-orbed blaze of His glory, that He is "God over all, blessed for evermore."

The *fifth* scene, which passes in mystic symbols before the prophet's eye, is recorded in Isaiah lii. 13–15. The Messiah had manifested His ready obedience to His Father by submitting to the suffering of death; and now the prophet heard Jehovah declaring that His Servant should be exalted and extolled, and made very high, as the result and reward of His obedience unto death. He then takes a rapid survey of His unparalleled sufferings, and he affirms that He should

sprinkle, or make atonement, for many nations — for the heathen; that kings shall reverently shut their mouths in His presence; and that the blessings of the Gospel shall go far beyond the most enlarged expectations of the Church.

The *sixth* prophetic scene opens with that awfully mysterious hour when the *Prince of Life lay cold and stiff in the arms of death*, and when heaven, earth, and hell waited and watched, mute with astonishment, the progress of events. The Church gives an account of Messiah's rejection by the Jews, His bitter sufferings and atoning death, as present events; and then she predicts His future glory and honor. In the first instance, she gives an account of the Messiah's severe sufferings; and, as it is assumed throughout the whole discussion that He is perfectly innocent, it follows that He must have borne our sins and carried our sorrows. The Church next describes her Lord and Saviour's mediatorial reward, and closes with a prediction of His future glory. In the fifty-second chapter, He is described as a High Priest, sprinkling many nations — making atonement for the heathen; and in the fifty third chapter, He is viewed as the antitype of the paschal lamb, as making His soul an offering for sin, and as pouring out His soul unto death — strictly *sacrificial* language, deriving all its meaning and force from our Lord's substitutionary sufferings.

The *seventh* prophetic scene proclaims a full and free Gospel to all mankind.—(Isaiah lv. 1–5.) The Messiah, after His resurrection, invites every lost and ruined sinner to receive the blessings which He died to purchase, without money and without price. He remonstrates against the folly of seeking happiness and peace from created things, and He invites all, without exception or distinction, to take hold of His covenant, that they might find rest to their souls. The Father then addresses the Church, in terms which confirm His Son's testimony. He next turns to His righteous Servant, and says to Him, that nations who previously knew Him not should willingly obey His laws and acknowledge His government.

In the *last* scene, the prophet heard the Messiah giving a

brief recapitulation of the Gospel.—(Isaiah lxi. 1–3.) He was appointed by the Father, and filled with the Holy Ghost above measure, that He might preach good tidings to the meek, comfort the mourners, release the captives of sin and Satan, announce the jubilee of the universe, when tremendous vengeance should overwhelm the ungodly, and when Zion's mourners should be effectually comforted. The last part of the *Gospel* is still future. The Church is waiting and watching, with eager anxiety, for Her Lord's coming, when His enemies shall be subdued and His people shall reign with Him on the earth.

It is obvious that all these *scenic representations* point to one individual, who is viewed as a prophet, priest, and king to both Jews and Gentiles, whose sufferings are strictly substitutionary, and whose death is an atoning sacrifice. The title, "servant of Jehovah," therefore, can not be ascribed to any Jewish prophet, since their mission was confined to the promised land. Neither can it refer to any Jewish king, since none of them gave law to the distant heathen. Of no human being could it ever be affirmed, that he made atonement for the heathen, and that he himself was also the sacrifice for sin. The opinion which affirms that "the servant of Jehovah" is an ideal conception for the best and most pious part of the Jews, overlooks the very obvious fact, that a *living* person is spoken of throughout, and not a cold, lifeless abstraction, as if the Hebrew prophets had been little better than German metaphysicians. Besides, no part of the community could make atonement for the sins of another, since all our obedience is due to God for ourselves, for the present moment, and can form no compensation for any other person, or for any other time. It will not do to shift our hypothesis with every chapter, and, according to the exigencies of the case, to make "the servant of Jehovah" mean a Jewish prophet, or a Jewish king, or a mere ideal of the pious Jews. The composition is strictly one, and it refers throughout to one person. There is only *one key* that will accurately answer every ward of the complicated lock; and *that* is furnished by the history of our Saviour's birth, life,

sufferings, death, resurrection, and final triumph over all His and our enemies. Every chapter unfolds the character of His mission, the nature of His kingdom, and the glory of His conquests; and, as the counsels of heaven lay bare before the prophet's vision, he heard the Father investing His Son with His divine commission, and sending Him forth to effect the salvation of a lost and ruined world. Thus, these panoramic representations clearly identify the Messiah of the Old Testament with the Christ of the New. They abundantly prove that "Jesus is the Christ, the Son of God," and that His death, as a sacrifice for sin, is the only foundation of the trembling sinner's trust. Every other foundation is a foundation of sand — every other refuge is a refuge of lies, which will fail the sinner in his hour of utmost need, and will leave him, naked and defenceless, to the sweeping tempest of Divine wrath. Hence, the watchword of the Church, in all past ages, and which shall constantly be repeated, is — In the Lord alone have I righteousness and strength.

ON THE SEPTUAGINT.

BY JAMES INGLIS.

REFERENCES to the Septuagint occur so frequently in expositions of Scripture, and in Scriptural discussions of every kind, that it concerns every intelligent Christian to know something about its history and character. The history is in itself an interesting one, and there are a number of inquiries connected with it which throw light upon the New Testament also. This much, probably, every one knows — that "the Septuagint" is a Greek version of the Old Testament

scriptures; so called, because it was said to be the work of seventy, or, rather, of seventy-two, interpreters. The account of it given by Josephus and Philo is also extensively known, and is sometimes related, even at this day, as credible:—that it was executed on the island of Pharos, by command of Ptolemy Philadelphus, king of Egypt; and that, when the seventy-two translators had each completed a version of the whole Scriptures, in perfect isolation from one another, they met and compared them, and found them all, miraculously, word for word the same. In some more benighted circles, we have found this fable transferred to the history of our received English version. It is enough to remark for the present, that the Septuagint is, evidently, not the work of one man, nor even of a company acting in concert — probably, it was not the work of one age.

Before proceeding with our account of the version, we may be permitted to make a remark upon the language in which it is written, in its relation to Christianity. When, in the fullness of time, the "grace of God, which bringeth salvation," was to be revealed to all men, God had already prepared a wonderful instrument for the purpose. During whole centuries, the Greek tongue had been maturing for the great uses of a universal revelation. In the fairest region of the south of Europe, where the noblest influences of the East and West were blended to perfect the natural man, grew up the most beautiful, subtle, and powerful language that ever flowed from the lips of mortals. Its origin, in descent from the primitive Oriental languages, is lost in obscurity. Nine centuries before Christ, in notes whose echoes never die away —

> Far in the mythical East, in the haze of history's morning,
> Pealed its swells and falls from the glorious trumpet of Homer.

Among the keen intellects of Athens it received its edge, and was elaborated to give expression to the nicest shades of human thought. The Christian, who can see God in all history promoting His gracious purpose to man, and overruling all

influences to subserve it, knows that when Homer and Hesiod sang, when Herodotus and Zenophon wrote, when Plato speculated, and Demosthenes spoke, they were unconsciously God's workmen, moulding, enriching, and polishing a language for the world wide message of love.

When it had been welded in the forge of thought, tempered in lofty conflicts, polished on works of beauty, strengthened in achievements of power, God raised up a conqueror, himself a man of letters, who overran the East, and carried the Greek tongue wherever his conquests extended. When a ruder, but stronger, people conquered Greece, they themselves did honor to Greek letters and art, and Greek became and continued to be the civilized language of the world — the language of a universal literature, and even the language of commerce in the East. In the great city of Alexandria, Alexander himself founded a Jewish colony, and there the Greek language became wedded to the theology of the Hebrews; and by a discipline in the school of Moses, was moulded into fitness for use in the school of Christ. In the New Testament it remains to us, not, indeed, in classic purity, but in all its inimitable power and subtlety; and still so superior to all languages in the expression of fine turns and minute links of thought, that it seems surprising that Christians of every country and condition do not bestow the labor necessary to master it, in order that they may read for themselves the original utterance of the mind of the Spirit.

The Septuagint is also called the Alexandrian version, from the belief that it was in reality executed at Alexandria. Perhaps few of our readers need the information that Alexander the Great founded this city in Lower Egypt, to be the capital of his empire and the centre of the commerce of the world. Its first inhabitants were Egyptians and Greeks; and to these were soon added numerous colonies of Jews, who, being familiar with the Greek language, were called "Hellenists," or, as it is in our version of the New Testament, "Grecians." After the division of the empire into four parts, Egypt fell to the lot of Ptolemy, and Alexandria was the capital and residence of the line of monarchs of that name, who made it

also the great seat of learning — whence that age of literature is styled the *Alexandrian*. Ptolemy Philadelphus, a liberal patron of literature, founded its famous library, the largest of ancient times, and the museum, which may be considered the first academy of sciences and arts. Under the Roman emperors, its literature was still cherished, and a long list of distinguished names has perpetuated to our own day the fame of its schools of poetry, philosophy, mathematics, and medicine.

The Ptolemies showed great favor to the Jewish colonists in Alexandria, and Jews eventually formed a large portion of its vast population. They seem to have shared equally in all its literary advantages; and to the other remarkable combinations of Asiatic and European elements, the theology of the Hebrews and the philosophical speculations of Greece contributed a school of literature which, from its prevailing characteristic, received the name of *Hellenistic*. Few of our readers but have become familiar with the name of Philo, the most noted of these Hellenistic philosopers. Both literary curiosity, probably, and political prudence, excited in the Ptolemies a desire to possess the venerable Scriptures of the Jews in the common language. Hence, Ptolemy Philadelphus, or his father, is said to have applied to the High Priest at Jerusalem to procure competent scribes to translate the law of Moses into the Greek. The translation thus effected was added to the valuable collection of books mentioned above. Its composition must date as far back as two hundred and eighty years before the birth of our Lord. Gradually, at different times, translations of other portions of Scripture were added, and the whole, executed by various hands, was completed before the advent of Christ. From 280 B. C. to 120 B. C., may be taken as the period of its execution.

The Alexandrian Jews, as well as the Jews scattered through the empire, and known as Hellenists, to a great extent lost the knowledge of Hebrew. The Greek was, in fact, their mother tongue; and the Septuagint, consequently, was the only version of the Bible they could use. At length, it

was commonly read, even in Palestine, where Greek became the language of commercial intercourse; for it was not till a very late period that the prejudice against it arose. This version alone is quoted by the philosopher Philo and the historian Josephus. A former paper in the WAYMARKS illustrates the extent to which it was quoted by our Lord and His apostles. It stood in the same relation to the Hebrew as our common English version does, and was used in preference to the Hebrew by those who wrote books for universal perusal.

The Septuagint was, for many ages, the only Bible known to the Christian Church. Up to the era of the Reformation, very few Christians knew any thing of the Hebrew language, or thought of inquiring after the Hebrew Bible. All old translations, except the Syriac, were made from the Septuagint: amongst these, the Vulgate, the authorized text of the Latin Church. The Greek Church has never acknowledged any other but this venerable version, now more than two thousand years old.

The Hebrew original and this Greek translation have come to us through two absolutely independent and even hostile channels, and this fact furnishes an important link in the chain of evidence of the genuineness and authenticity of the Bible. The Hebrew we owe entirely to the Jews, and the Septuagint has reached us through the nominally Christian Church. These two guardians of the fidelity of Scripture had no intercourse with each other, and there are differences in their copies perplexing to the critic, which show their independence; but there is no difference which affects any article of Christian faith.

Opinion has been divided as to which copy is of greatest weight. The Latin Church recognizes only the authority of the Vulgate, a Latin translation of the Septuagint: the Reformers preferred the Hebrew Scriptures; and to these last Protestant translations have been more and more conformed. Among other reasons for the preference, we have positive assurance of the scrupulous, and even superstitious, care with

which the Jews watched over the text; so that mistakes in transcribing are scarcely supposable, while the Greek text has never been so carefully preserved, and is known to be in many points defective.

In two parts of the New Testament, the Septuagint is followed where it differs from the Hebrew — namely, in the speech of Stephen, the Hellenistic deacon, and in the Epistle to the Hebrews. In both, the name Jesus occurs when Joshua is meant; Jesus is a Greek translation of Joshua, and is the form employed in the Septuagint. Then Stephen, quoting the Septuagint, speaks of seventy-five people going down to Egypt with Jacob; whereas our copies, following the Hebrew, assert that there were but seventy. In the fifth chapter of the Hebrews, we find the Septuagint translation of a passage in the fortieth Psalm: "Sacrifice and offering thou wouldst not, but a body thou hast prepared for me;" while our version of the Psalm literally translates the Hebrew, "Sacrifice and offering thou didst not desire: mine ears hast thou opened."

The earliest English translations were from the Septuagint, through the Vulgate; and though they have been brought nearer and nearer to the Hebrew, we have still abundant traces of the former influence in our modern editions. The names which we give to the five books of Moses appeared first in the Septuagint, thence were transferred to the Vulgate, and from that we borrow them. The translators of the Septuagint, as Jews, had a superstition against pronouncing the word Jehovah, or writing it in any but Hebrew letters. The name Jehovah, consequently, does not once appear in their version, but is invariably rendered by the Greek word Κυριος, which, in the Vulgate, is translated *Dominus*, and that, again, in our English Bible, is rendered *Lord*. Thus, a common title of respect between man and man is very often substituted for the peculiar and incommunicable name of God; though the evil is attempted to be remedied, in some measure, by printing it in capital letters, LORD. From the same cause, the writers of the New Testament use Κυριος as

a well-understood equivalent of Jehovah; and when this title, LORD, is there applied to the Redeemer, we must understand that He is thereby proclaimed to be Jehovah.

It will be borne in mind, as explained in Mr. Hogg's article on the Apochrypha, that it was in the Septuagint these books first appeared: from it they were copied into the Vulgate, where the Roman Church decided they should remain. The Reformers rejected them from the canon, because they had never been in the Hebrew, and did not, therefore, form part of the Jewish Bible, when our Lord fixed the seal of His authority to it. The reader is referred to that article for a view of the influence of the Septuagint in this particular, throughout Christendom.

The Septuagint retained its authority, even in the Jewish synagogues, until the commencement of the first century after Christ, when the Jews began to deny that it agreed with the Hebrew text, in order to deprive the Christians of the support of its arguments from prophecy. Two ancient copies of the work divide the attention of scholars, as of most authority. The first of these is the Alexandrian copy, in the British Museum, which was presented to Charles I. by the Patriarch of Constantinople. It is written on parchment, in four volumes, is mutilated in some parts, and is so old, that the ink has in some places eaten quite through the page. It is supposed to belong to the fifth or sixth century. Besides the Septuagint, these volumes contain the greater part of the New Testament, and some other uninspired documents. The other copy of rival authority is a manuscript in the library of the Vatican, at Rome, which is supposed to be somewhat older than the Alexandrian.

SPIRITUALISM.

BY JAMES PYPER.

Errors and absurdities are continually appearing amongst mankind, attracting public attention, securing adherents, and passing into oblivion. It is unquestionably true that many of the errors which rise and float upon the surface of human thought, like bubbles upon the brow of the ocean, can be most successfully neutralized by being let alone. But neglect is by no means a panacea for the systems of error with which our world is afflicted. Some will only yield to the direct and formal application of the instrumentalities which God has ordained to save the lost, and bring them to the knowledge and love of the truth. Modern Spiritualism, appearing first as the patron of true religion, next as the source of the most astounding blasphemy, and again as the handmaid of a sort of Rationalistic Christianity, has been regarded by many wise and good men as one of those absurdities which time, and not argument, would subvert. From this view of the matter we are compelled to dissent. The phenomena are as startling to the intellect as its doctrines and disclosures are pleasing to the affections and passions of depraved mortals; and the wide-spread ruin which it has produced, and is still producing, admonishes the Christian that something more potent than silent contempt is necessary to its overthrow.

Spiritualism is not such a novelty as its advocates seem to imagine. Consulting "familiar spirits" was a practice which largely obtained in the days of Moses, and the sin of necromancy is sternly denounced in the Word of God. If, then, the Bible treats the matter so gravely, it cannot be unworthy of our notice. With the sacred Scriptures in our hands, let

us calmly look at the subject, and, that we may the more fully disclose the grand source of such pernicious systems, let us consider the character and conduct of

THE DEVIL AND HIS ANGELS.

Design implies a designer. When we see a plan unfolding itself before our eyes, and witness day by day the requisite means employed to carry that plan to a good or bad result, we instantly conclude that an intelligent being of some description is carrying it forward. Now, it would be an exceedingly difficult task to trace, even in the most cursory manner, the history of our race, without being impressed by the thought, that all who have not been renewed and led by the Holy Spirit, have been under the control of an unseen and infernal agent, as deep and far-seeing in the conception of his plans, as he is crafty in their development, and successful in their consummation. The subversion of man's original rectitude was no accident. The being that plotted his fall, and who has since gradually brought him under systems of ruinous deception, has evinced *deep, infernal design*, and a settled hostility to God and man. And how nicely are his plans adapted to take captive the human soul! Whether we look at Paganism, in its multifarious aspects, or at the corruptions of the Jewish or Christian systems, we everywhere discover such pandering to the solicitations of depravity — such ministering to the pride, and the folly, and the selfishness of fallen man, as to leave not a rational doubt upon any reflecting mind that the precise opposite of a holy being is the prime mover and concocter of them. To mark the havoc which sin produces in this world, and yet to deny its legitimate results in another state of being, is at war with every suggestion of right reason; and the fact that we find so many dupes of false reasoning on this point, evidences Satan's skill and success in blinding men.

But we shall not seek to establish the existence and unfold the character of the Devil and his angels, by induction. We have an infallible guide in this matter, to whose teach-

ings we shall do well to take heed as unto a light shining in a dark place. Of the Devil and his angels the Holy Spirit, through prophets and apostles, has spoken, in language plain and unequivocal; so that if we suffer ourselves to be overcome by the great enemy, we do so in the face of solemn warning. Of the *history* of Satan and fallen angels we know, indeed, but little; and to let loose the imagination, and sport in the region of conjecture, on such a subject, would be worse than trifling. We shall adhere closely to the teachings of the Bible, without assuming to be wise above what is written. There is a being whose dark intrigues and malicious operations amongst men are, with great frequency, referred to by the inspired penmen. He is called Satan, The Devil, The Great Dragon, The Old Serpent, &c.; and to question his existence, is simply to prove that we are the dupes of his deceit.

In discussing this topic, we shall consider,

I. The original position of the Devil and his angels.

II. Satan's character.

III. His power and tactics.

I. *Of the original position of the Devil and his angels.* Jude says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." And Peter says, "God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness to be reserved unto judgment." Of Satan himself Christ said (John viii. 44), "He was a murderer from the beginning, and *abode not in the truth.*

From the above passages we deduce the following facts:

1. The Devil and his angels were once holy intelligences, but fell from their original condition. They stood in spotless purity before that God who created them, and, for a time, fulfilled the end of their creation. In their glorious habitation, they discharged the duties of their first estate or *office*, and thus far all with them was peace and blessedness; but, alas! they were soon overwhelmed in wretchedness. They "abode not in the truth"—"they sinned"—"they kept not their first estate"—they even "abandoned their habitation,"

but could not fly beyond the range of Jehovah's power. He spared them not, but cast them down to hell. By creation and position, then, they were highly exalted, and their original exaltation renders their fall the more appalling.

2 They were free agents. It is stated as the ground of their condemnation that they *kept not* their first estate; that they *sinned* and *left* their own habitation — expressions which necessarily imply their entire natural and moral freedom. Satan abandoned the truth, and became the father of lies; and thus he and his angels became voluntary transgressors. Their freedom was essential to their existence as moral and accountable intelligences. The actions of a being destitute of the power of sinning, and impelled continually in obedience to law, would possess no moral character whatever, and the whole course of such a being would be eternally removed alike from praise and blame. Satan and his angels *sinned*, transgressed the law, and thus became the voluntary instruments of their own destruction.

3. They are reserved in darkness, to be punished at the judgment of the great day. Their present abode is *hell* — in the Greek, *Tartarus*. This is not the term usually employed to indicate the place of final punishment: indeed, this is the only instance in which any of the inspired writers have used the word. Its import, therefore, must be sought in classical usage. Robinson says, in his *Greek Lexicon*: "*Tartarus*, in Greek mythology, was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented." MacKnight quotes Homer and Hesiod as representing Tartarus as "a deep place under the earth," and adds, "but on other occasions, the Greek writers speak of Tartarus as in the air, and at the extremity of the earth, beyond the region of Mauritania. Hence the epithet, *Τάρταρον ηερόεντα* (airy Tartarus)." This term, then, would convey to the minds of those who spoke the Greek language in the days of Peter — first, the idea of a place of punishment for wicked spirits; and, second, its locality would be considered, by some at least, as being in the air. Both these ideas are

agreeable to the analogy of Bible teaching on the same subject. The Old Testament represents Satan as wandering up and down in the earth, tempting men, and as being permitted to present himself before Jehovah. The evangelists and apostles attest the same facts. He tempted the Lord himself. He goes about like a roaring lion. He is called the prince of the power of the air; and again we are said to wrestle, not with flesh and blood, but with the rulers of the darkness of this world, and with spiritual wickedness in high places — literally, says MacKnight, "with spiritual things of wickedness in the heavenly regions; that is, the atmosphere above us." But, wherever may be the present abode of the fallen angels, they have not yet met their sorest doom — they are reserved to the day of judgment to be punished. This they understand; for on one occasion certain demons said to Christ, "Art thou come to destroy us before the time?" and at another period they besought Him that He would not command them to go out into the deep or abyss. They kept not their first estate; they left their original habitation; and their present abode is amid the darkness of this world. "Chains of darkness" is a metaphorical expression, which conveys the idea that the fallen angels are restrained in a degraded state. The expression strongly marks the distinction between their past and present condition. They are no longer angels of light, although they sometimes mimic the holy ones; for Satan himself is sometimes transformed into an angel of light — but darkness is their inheritance; and every son and daughter of Adam who is brought to believe in the Lord Jesus Christ is said to be delivered from the power of darkness: and Paul calls upon the saints on earth to give thanks unto the Father, who has made us meet to be partakers of the inheritance of the saints in light. The Devil and his angels are called "the rulers of the darkness of this world;" and when Judas, who, together with the mob which followed him, was under the control of Satan, came to seize our Lord, Christ said, "When I was daily with you in the Temple, ye stretched forth no hand against me; but

this is your hour and the power of darkness." Chains of darkness, then, do not confine the Devil and his angels to a certain spot, but to a certain condition.

II. Our next inquiry relates to the *character of Satan.* On this point we have abundance of light. He is called an adversary, an enemy, a tempter, deceiver, murderer, liar, &c.—an accumulation of epithets which present to the mind a character so black, so malicious, so detestable, and so utterly vile, that the human mind instinctively shrinks back from the bare contemplation of the monstrous deformity. Combine all the guilt, the malice, the subtle villany, the falsehood, the black-hearted cruelty, with which depraved mortals have gloated over the woes of earth, in a single bosom, and it would not present a blacker character than inspiration ascribes to Satan. From the merciless enemy, filling the soul with dread —the subtle, false accuser, compassing his ends with every species of infernal ingenuity which high intelligence can devise or refined malignity exercise—from the great instigator of contention, warfare, perjury, lust, and murder—every holy heart in the universe must recoil; and such is the arch-deceiver by whom human wisdom is buffeted.

But the character of Satan will be further developed and illustrated by considering next, as proposed—

III. *His power and tactics.* He is continually represented in the Word of God as securing his infamous objects by guile and deception; and it is only his ingenuity we have to dread, as the weakest moral agent on earth possesses natural ability to resist his most formidable assaults upon the heart. Satan has no power to *coerce* men: their submission to his will is voluntary, and hence their guilt. He accomplished the ruin of man by subtilty: "The serpent *beguiled* me, and I did eat," said Eve. And Pauls says, 2 Cor. xi. 3: "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Thus, we learn that our first parents were deceived by Satan. He could not coerce them into rebellion against God, but he laid a snare in which they were taken. The father of lies told a tale so smooth, so pleasing to a

young intelligence, that our progenitors were captivated; they listened, they yielded, and they fell. God had informed them that disobedience would result in death, and Satan levels his artillery against this tremendous sanction of the Divine law. He commences the assault by saying, "Yea, hath God said — can it be possible that he has said — Ye shall not eat of every tree of the garden?" This feigned amazement was adapted, in a most subtle manner, to bring God's goodness into question, and to prepare the mind for further suggestions in the same direction. Having ventured thus far in safety, he next, in the most positive manner, contradicted the solemn declaration of Jehovah. "Ye shall not surely die," said Satan: "for God doth know that in the day ye eat thereof, ye shall be as gods" (as God). Here we find an impudent attempt to set aside the penalty of God's law, by charging the Most High with uttering one thing, and at the same time knowing its opposite to be true. Such astounding blasphemy has had its counterpart in all generations. Infidelity has ever, in some shape, endorsed the Devil's teachings, while discarding God's warnings. But mark, next, the motive urged by Satan to spur Eve on to disobedience: "Your eyes shall be opened; ye shall become wise as God." This was the first lecture ever delivered on human progress, in opposition to the will of Jehovah; and it is well that we are so distinctly apprised of its source, for he who first uttered it has contrived, in the various ages of the world, to have it made the burden of many an imposing discourse on the earth, and, as we are now advised, of many an impassioned oration in the air.

To lead men to neglect the efficacious work of the Seed of the woman, and to substitute for it a patchwork righteousness of their own, has been the unwearied effort of the Prince of Darkness; and the pride of the human heart has ever been a ready instrument to be employed in such a work. The Fall changed man's relation to God and to the world. While in innocency, he was the friend of God, and an absolute sovereign on the earth. Jehovah had said to him: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

But he, being in honor, continued not; he sacrificed his position, bowed to a cunning usurper, and brought a curse upon himself and his habitation — a curse destined to remain until Christ shall utterly destroy the works of the Devil. The usurped authority of Satan, which God tolerates, to a certain extent, for the time being, but which our Lord will soon entirely subvert, is a fixed and terrible fact. John, the Lord's disciple, says of Christians, "We know that we are born of God." Then, contrasting the condition of the subjects of such a birth with that of mankind in general, he adds: "And the whole world lieth in *the wicked one*." The same awful truth is taught in Col. i. 13, where every subject of the kingdom of Christ is, without exception, said to be delivered from the power of darkness. We form unscriptural views of the world out of Christ, if we imagine that there is any thing in it pleasing to God. It is ever — the *friend* of the world is the *enemy* of God. Again: love not the world; neither the things that are in the world. If any man love the world, the love of the Father is not in him. Can the love of the Father burn in the heart of him who is wedded to the interests of a world controlled by the enemy of God and man? The supposition is self-contradictory. Hence, Christ says to His people, "Ye are not of this world, even as I am not of the world. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Now, let us not soften down our Lord's language to meet the demands of depravity. We are not called upon to come out from what we may deem the evils of the world, but from the world itself. All out of Christ, together with the globe which we inhabit, are under the curse — "the *whole* world lieth in the wicked one" — "the *whole* creation groaneth and travaileth together in pain." But we have still more direct testimony on this subject. Our Lord himself, who never erred, nor paid a useless compliment to mortal or immortal, called Satan "*the prince of this world*" — a high title, and replete with terrible meaning. But this is not all. Paul, speaking as he was moved by the Holy Spirit, calls him (2

Cor. iv. 4) "*the god of this world,*" and testifies that "he has blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Here, then, we have a glimpse of the power and tactics of our enemy, as unfolded by an unerring pen. Satan is the prince, and god, and ruler of the darkness of this world; and by signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, he intercepts the rays of saving truth, and keeps needy souls from being influenced by the Gospel. And it is not the minds of the uninformed alone that he blinds — the extensive scholar, the polished philosopher, the pompous theorist, and the self-sufficient speculator, become the dupes and the instruments of the Father of Lies, and live the advocates and die the slaves of some specious delusion.

That Satan is the god and prince of this world, is further evidenced by one of his temptations, presented to our Lord. He showed Christ all the kingdoms of the world in a moment of time. Rapid as the flight of thought was the glimpse which Satan gave Christ of the kingdoms of this world; which is to us another proof of his intelligence and his power. The Devil said unto Him, "All this power will I give thee, for that is delivered unto me, and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine." Here Satan, in the presence of One who knew him, assumed that he possessed absolute control over all the kingdoms of the earth; and although he is the father of lies, in this instance his boasting was not destitute of truth. Christ, who afterward repeatedly called him the Prince of this World, did not dispute his ability to make good his promise, but simply rebuked him for seeking that homage which belonged to God alone. Indeed, had Satan possessed no power to give the glory of earthly sovereignty to Christ, his promise, made in such circumstances, would never have been recorded by the pen of inspiration as a temptation. This view of the subject is confirmed by John, who informs us, Rev. xiii, that the dragon (a name given to Satan) gave his authority to the beast; he placed an earthly potentate in

a seat of power, and the man of sin receives his seat and great authority from the same dragon. And surely the god and prince of this world, the spirit that worketh in the children of disobedience, can rule his subjects according to his own will. He can not, indeed, pass beyond the limits which Jehovah assigns to him, but still within those limits his power is tremendous. Were he permitted to exert his physical might, we have evidence that he would soon leave the earth an extended scene of desolation; but, being ordinarily restrained in this respect, he and his legion must carry on the work of ruining men by craft and deception. He appeals, with great subtilty, and with awful effect, to the depravity of the human heart; and in this way he accomplishes his ends.

But look a little further at some of the revealed manifestations of his power and malice. God permitted him to try Job, to a certain extent; and what did the fiend effect? (See Job i. 16–19.) First, he stirred up a lawless band of Sabeans, who carried off Job's asses, and slew his servants — one, by means unaccountable to us, escaping, to bear the tidings to the patriarch. The Sabeans knew not, doubtless, that they were directly serving Satan; but the veil is lifted before our eyes, and we are permitted to look upon the prime mover. Next, he directs the fire of God against Job's sheep and shepherds, and suddenly consumes them — still sparing a messenger to run with his tale of wo to the afflicted man of Uz. What an exhibition of physical power is here manifested! From this narrative, it is evident that Satan, when permitted, can control and direct the elements of destruction. Next, he marshals the Chaldeans into three bands, who carry off the camels and slay their keepers. Again, while Job's sons and daughters are feasting in the house of their elder brother, there comes from the wilderness a tornado, so sweeping and irresistible, that it levels to the earth the house in which they are assembled, and the children of the patriarch are buried in the ruin. Here, again, is power over the air. The whirlwind is his agent, when God permits him to employ its force. And we can not fail to notice both his malice and his power, in saving a messenger out of each scene of slaugh-

ter, to run in hot haste, one treading on the heels of another, to inform Job of his disasters and bereavements, and thus, by blow after blow, severe and yet more severe, to overwhelm his soul and upset his confidence in God. How insignificant is the power of man, when compared with the might of this fallen spirit, whose very existence, by some of our worldly-wise men, is questioned, or positively denied! The Devil's physical power is under restraint; and well for man is it that this is the case; although Satan well knows, that to corrupt the souls of men, is to effect a greater amount of evil than he could effect by all the physical power which he, even unrestrained, could wield: hence, his main efforts are of a moral character. True, he has occasionally tortured the bodies of men, as in the case of those who were possessed by demons. Those unclean spirits, or evil spirits, or demons, as they are called, were under the authority of Satan, for he is called the *prince* of devils or demons; and their cruelty was worthy of such a leader. Still, their grand efforts are directed against the souls of men. Falsehood and deceit are their chosen instruments for compassing the eternal ruin of our race.

In the heathen world, Satan reigns with despotic authority. The heathen oracles, found even in measurably-enlightened Pagan nations, were mere caricatures of consulting the God of heaven. We do not affirm that human trickery was not perceptible in the management and deliverances of these oracles; but, in this way, the god, the ruler of the darkness of this world, secured alike the homage of the deceivers and the deceived. The ancient systems of divination were fearful engines of mischief to man; as by these every faculty of the soul was enslaved and degraded. Different kinds of divination passed as sciences. Diviners predicted future events, by the air, by the heavens, by the flight of birds, by inspecting the entrails of animals, also the human hand, by chasms in the earth, by fire, by water, by the position of the heavenly bodies at the birth of individuals, &c., &c. And this is man without the light of revelation — led captive by the Devil at his will! But it may be asked, Had spirits any

thing to do with those systems of divination? Our infallible guide in such matters makes it apparent that they had. In the narrative, in Acts xvi. 16, we learn, first, that the spirit in the maiden was a spirit of divination, and doubtless carried on the work of deception by instructing his medium, the damsel, through such arts as belonged to the science. Second, the spirit knew the character of Paul and his co-laborers, and, withal, was engaged in the *benevolent* work of endorsing them as "servants of the most High God," and teachers of the way of salvation; but Paul, grieved at his heart, would not accept this testimony given on his behalf, coming, as it did, from an evil source. Standing in the dignity of an apostle of Christ, in the name of his infinitely great Master, he commanded the spirit to leave the damsel; and the spirit fled before the power of that name; her soothsaying was at an end, and her masters were enraged. But what fierce commotion was instantly raised around the servants of Christ! They were violently arrested and cast into prison; but here the enemy was restrained. He who stirred up to deeds of slaughter the Sabeans and Chaldeans, would have employed the mob to crush the apostle and his co-laborers; but God had still a mighty work for them to accomplish, and they were protected.

Again, Satan's power and tactics are clearly manifested in corrupting Christianity. We have accurate information, in the apostolic writings, as to the manner in which Satan commenced and consummated this work. Judaizing teachers were the first covert enemies of the Gospel. They adroitly assumed the office and authority of apostles of Christ, and taught that salvation was to be obtained by obedience to their law, thus setting aside the righteousness of Christ, as the ground of a sinner's justification before God. Paul, enlightened by the Holy Spirit, discovered, at a glance, the infernal source and the destructive tendency of such teaching, and thus warns the disciples, 2 Cor. xi. 3: "But I fear lest by any means, as the serpent beguiled Eve by his subtilty, so your minds should be corrupted from the simplicity that is in Christ." And, in order to unmask the instruments of Satan in the work

of deception, he adds verses 13–15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light; therefore, it is no great thing if *his ministers* also be transformed as the ministers of righteousness, whose end shall be according to their works." This is certainly unequivocal teaching. Here the great enemy is seen thrusting himself into the Church of God, and employing his agents in leading men from the way of salvation. A new Gospel was proclaimed, which Paul (Gal. i. 7) pronounced no Gospel at all, but, on the contrary, a perversion of the Gospel of Christ; then adds, verse 8, "though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." This sentiment he repeats in the next verse, making it awfully emphatic. How sublime, how solemn is this twice-uttered warning — should an angel from heaven, a being from the very seat of holiness and fountain head of truth — yea, from the presence of Jehovah — should even such an one teach any other Gospel than the Gospel already revealed, "*let him be accursed.*"

But, how effective are the wiles of the devil! Notwithstanding the apostle's earnestness in cautioning the Churches, those ministers of Satan successfully commenced the work of corruption, and set in motion the "mystery of iniquity," which the apostle predicted should ripen into a most blasphemous apostasy, which should in various ways bewilder men's souls, until driven from the earth by the coming of the Lord. The revealed characteristics of the dark iniquity are thickening around us; and let none of God's people be startled, or in the slightest degree led to distrust the teachings of the Bible, because of the multiplication of signs and lying wonders. Indeed, it is another evidence of the truth of the Bible, that the spirit of prophecy points distinctly to the advent of strange forms of iniquity, especially in the last days. But let them beware of the wiles of the Devil. He entered into Judas, and led him to betray Christ. He put it into the hearts of Ananias and Sapphira to lie to the Holy Ghost.

And let it never be forgotten, that when any one heareth the Gospel of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. Vigilance becomes those who have to contend with such an enemy; the proofs of his malice and of his wiles are all around us; yet, with a firm reliance upon the arm of our deliverer, we are secure. The poor worldling is his slave! The sneer of infidelity, and the cavillings of deceived men, when the doctrines of the cross are urged upon their consideration, furnish sad evidence of the truth of the inspired declaration, that the god of this world has blinded their minds.

ON DIVINE PROVIDENCE.

BY JAMES INGLIS.

Without the light of revelation, the darkness which rests on the future history of mankind is impenetrable and distressing. The conjectures of the most far-seeing only divert the painful uncertainty; and the loudest boast of progress can not soothe the fears with which the wise and good "look after those things which are coming on the earth." How much of the lives of the wisest and best of men is spent in vain anxieties regarding the future, and bitter regrets over the past, in their private history! A reckless man may say, "Cast care to the winds!" but it is the folly of despair. A proud and heartless man may scorn grief, as an infirmity; but the world has no true consolation to offer in the hour of bereavement and disappointment.

Revelation discloses a grand design, which is advancing to a sure accomplishment in the history of the world, and to

which all events are made to contribute. This is all the more remarkable, because the greatest events are seen to depend upon the most trivial incidents, and at every page of history we are forced to exclaim, "Behold, how great a fire a little spark kindles!" Besides this grand design, to which every event contributes, we are taught that the same Wisdom condescends to watch over the humblest of our race. Nay, who can tell where that care stops? If, from the history of the lowliest of mankind, we could descend to trace the lives of inferior creatures, we should but find written out at large what Incarnate Truth uttered in a comprehensive sentence — "Not a sparrow falleth to the ground without your Father in heaven."

We think with wonder of the Hand which fashioned the universe in its vastness, at the same time lavishing miracles of wisdom on the minutest insect, and marvels of beauty on the tiniest flower: but it furnishes a still more impressive view of the perfections of the Supreme, when, from the achievements of creation, we turn to the arrangements of His providence. Here we find the same contrast between the vastness of the design and the minuteness of operation. We find that, on the one hand, nothing is so great as to exceed His control; and, on the other, nothing is so small as to escape His notice. The animalcule, which we can scarcely discover with the microscope, reveals the power and wisdom of the Creator in its structure; but it has also a momentary existence, which, if we could trace its course, would as plainly reveal the tender care of the Preserver. If, from the history of the animated atom which accomplishes its destiny in a minute of time, we proceed upward to the comparative majesty of man, whose earthly mission covers a period of fourscore years, we find each individual of the myriads of our race under a watchful supervision through all the incidents of life and death — even the hairs of his head are all numbered. These individual lives, again, are interwoven in a harmonious scheme, which includes all existence, and which, in its various connections, makes up the history of nations and races; while these, in their rise, progress, and decline,

are contributing to the grand design of which we spoke, the final triumph of Christ and His Church, and the establishment of His everlasting kingdom.

The Christian is not merely warranted to rest in calm assurance of the fulfillment of God's grand design regarding the Church, and of God's gracious purpose towards himself; but, if his eyes are indeed anointed with eye-salve, that he may see, he can discern the hand of God in the every-day events of his life, and find, in a practical recognition of Divine providence, both guidance and consolation. In times of trial, the assurance, "All things work together for good to them that love God," proves like the break in the clouds, through which the rays of Divine love shine, and, striking on the tear-drop of mortal sorrow, span the valley of the shadow of death with the rainbow of heavenly hope. Present afflictions may often seem to be in contradiction of the believer's hope — they may seem to argue either that God has forgotten him, or that He does not love him; but Faith knows that these afflictions are in reality promoting God's gracious end, and this knowledge sheds abroad the light of joy in the house of mourning, and sends forth the children of sorrow refreshed and invigorated for the march and the conflict.

The Apostle Paul introduces this assurance in his Epistle to the Romans — not as an abstract truth or an opinion, or a mere article of his creed, but as a truth of his experience. "*We know*," he says, "that all things work together for good to them that love God; to them that are the called, according to his purpose." "*We*," and we only, who love God, know it. The believer sees God in Christ, not only as "love," but as "love to *him*:" and so all the Divine perfections combine to secure his everlasting good — all the resources of creation and the arrangements of Providence must be subservient to it. Other men may have some vague thoughts of their relation to God, as their Creator; but it is too distant to be influential, and too cold to be comforting. They may have some thoughts of an eternal state; but it is to them a terrible, perchance, a chilling speculation. So they may have some thoughts of a providential arrangement

of the affairs of life, and may say, with desperate resignation, "All is for the best"—a sentiment which they do not feel, and which, to them, is not true. The believer sees God in Christ as a Father, in the most profound and tender sense: he sees that the present and passing is all made tributary to the unseen and eternal; he sees all things moving on to the manifestation of the glory of Christ; and he is conscious of his own advancement towards a participation in His blessedness: so that he actually *knows* that all things work together for good to him.

It is not true, as the worldly man utters it, that "all is for the best." So far as this world is concerned, it is not for the best that a brief life should be wasted in pain and disappointment: it is not for the best to be poor and despised — to be worn out with toil — to pine in hunger — to writhe in agony — to have our homes desolated — to lay our loved ones in the grave — to be left lonely in an unfriendly world: — to the worldly man, it is not true; and, though he may say it, he can not feel it. No, it is to the believer, and with reference to the issue of affairs in the world to come, that "all is for the best." No affliction is, for the present, joyous, but grievous; and it is only as afflictions work the peaceable fruits of righteousness in us, or work out a far more exceeding and eternal weight of glory for us, that they are for the best. All things work together for good to them that love God: to other men, all things are working out sure destruction. Even afflictions promote the believer's blessedness; but even the goodness of God is transformed into treasures of wrath to those who despise it.

Those who love God may appropriate the comfort of this assurance: yet there is no room for the proud thought, that it is because they love God, that all things work together for good to them. The apostle mentions another characteristic of theirs, which places it on its proper ground — "to them who are the called, according to God's purpose." It was no original merit that they loved God. On the contrary, they were at enmity against God when He called them in His own love; and they only love Him because He first loved them.

His gracious purpose is to be accomplished — not their merit rewarded ; and, unless His love can be foiled, or His purpose defeated, all things must work together for good to them. The fact that they love God is in itself a proof that His purpose is in course of accomplishment. As they look over the way by which He has led them, and see how all the past has been made subservient to it, they have an experimental knowledge of the truth that all things work together for good to them that love God. It is the purpose of God, and who will hinder it?

The purpose of Redeeming Love is that which is working out in the history of the world. The purpose of Redeeming Love is also that which is working out in the history of every believer. All events bear on our eternal glory. This is the sense in which all things work together for good : and if we would interpret God's present dealings aright, we must view them in their bearing on this end. The plan is comprehensive : *all things* contribute to its accomplishment — not things of a given character or magnitude, but *all* things, great and small — the greatest calamity and the least mercy. But it is not only true that every thing, whatever its character, contributes to this end, but all things work *together*. They are parts of a nicely adjusted scheme, the issue of which is good to them that love God. It is not as though God stood by to take advantage of events as they arise, but the whole course of events, in their order, as well as in their separate character, is directed to accomplish His gracious design. "Misfortunes," men say, "never come singly." And, indeed, it very often appears that one affliction treads upon the heels of another. A second blow falls while we yet stagger under the effects of the first ; or the sorrow comes when we seem least prepared to endure it. Now, how comforting is it to know, that not only the event, but the time, manner, and circumstances of it, are all directed by infinite love! All things work together for good to them that love God.

If we accustomed ourselves, under the illumination of the Spirit, to see the heavenly things that underlie these sensible affairs, we would be led along, from day to day, by the

hand of the Good Shepherd. And how then, with reference to all that is past, should we learn to exercise a grateful acquiescence, and in "*every thing* give thanks, for *this*, however it may cross or wound us, is the will of God concerning us"— rejoicing that His will is done, and ours, if it run counter to His, thwarted! And how, with reference to all that is future, should we learn to rest in *calm* confidence — to "be anxious for nothing," since we have a refuge from anxiety at a throne of grace, where, "in *every thing*, by prayer and supplication with thanksgiving, we may make our requests known unto God; and the peace of God, which passeth all understanding, shall keep our heart and mind, through Christ Jesus."

The providence of God is not limited to this earth as its sphere, nor to earthly existences as its objects, nor to time as its period. Could we trace it, every part of creation furnishes similar proof of Divine care; and this earth is a portion of a vaster scheme which includes the universe. The final issue of temporal history will reveal its bearing on the godlike design to fill up eternity with a universal harmony, when all in heaven and on earth shall be gathered together in ONE — a unity of joy and holiness, in which God will be all in all. Nor throughout eternity shall this Providential love ever relax its vigilance: the throne of Jehovah shall rule over the universal harmony, and, in the perfect bliss of His creatures, shall be known what is dimly discerned, even amid present sufferings —"All things work together for good to them that love God." Believers shall then experience the same Shepherd's care, for "the Lamb that is in the midst of the throne shall feed them and lead them to living fountains of water, and God himself shall wipe away all tears from their eyes."

CHAPTERS FROM AN UNPUBLISHED BIOGRAPHY.

BY JAMES INGLIS.

CHAPTER IV.

Under the pressure of a dire necessity, the fellowship meeting filled an important place in the experience of the godly in Scotland, at the period through which our narrative runs; and our young adventurer, in the City of Glasgow, reaped manifold advantages from his connection with "The Sabbath Morning Prayer Meeting." He was there introduced to the acquaintance of a class of excellent young men — the very *salt* of society there; he enjoyed the counsel and moulding care of the more experienced of them; and the younger were his helpers in every good work; — some of them became his fellow-students, and ultimately his associates in the ministry. The meetings promoted his experimental acquaintance with the truth, and furnished admirable opportunities of cultivating his gifts and preparing him for extensive usefulness. At the age of fifteen, the Society entrusted him, in company with another member, with the superintendence of one of their largest schools, where he speedily displayed the tact and practical talent which have distinguished his long life of religious activity.

These engagements naturally revived the longings which had been often before violently repressed, to engage in the great work of preaching the Gospel. He did not then suppose that he could ever aspire to an office or ministry in any of the Churches at home, but he fondly hoped that, by assiduity, he might, through God's grace, become qualified to occupy some obscure post as a missionary to the heathen. At this early stage of his progress, he had an understanding

with his most intimate friend that they should engage in missionary service, if ever God, in His providence, should open up the way. These longings and purposes stimulated his efforts at self-improvement. Every spare moment was devoted to study; and he made considerable progress, even in classical studies, while he yet worked at the loom and supported the family.

About this time, the interest of the lovers of a pure Gospel in Glasgow was awakened, in spite of their prejudices, by the preaching of Mr. Greville Ewing. This gentleman had been a minister of the Established Church, but had sacrificed the finest prospects of honor and preferment, to unite with a few faithful men in the advocacy of Evangelical truth and the establishment of Congregational Churches, which they believed to be the primitive order. Their influence was speedily extended over the land, and, among other energetic measures, they had purchased the Royal Circus in Glasgow, and had converted it into a place of worship, whither the faithful and eloquent preaching of Mr. Ewing was now attracting vast congregations.

The preaching of the most Evangelical of the Presbyterian ministers of that time was overlaid by a certain technical and metaphysical theology, which bewildered even experienced Christians, and often led the young disciple into deep darkness and perplexity. Archibald had already suffered severely under this mistaken teaching. The character of his mind rendered clear and definite views of the truth necessary to his peace; and the effort to disentangle the truth from the technicalities and speculations of the pulpit often resulted in the most agonizing doubts. "If," we have heard him say, "if I know what saving faith is, I was taught it with a vengeance."

One Lord's Day evening he had listened to a labored sermon on faith, in which the preacher enumerated many kinds of faith, which men frequently mistook for the true grace. A cradle faith, an historical faith, the faith of miracles, the faith of devils, an appropriating faith, the faith of adherence, the faith of assurance, &c., were defined and exposed; and,

at last, saving faith was represented as a complicated and mysterious process of the soul, which included all the steps of conviction, regeneration, and sanctification—all the graces of the Christian character, and the whole experience of the Christian life. And this alone was saving — the faith of God's elect — without which a man shall not see life.

The thought had been suggested, with startling energy, as the preacher advanced, "And what if, after all, my faith is not of the right kind?" and he had endeavored to apply the definitions of the sermon to a searching examination of his own state; but all seemed bewilderment and apprehension. He left the house in a state of the most distracting uncertainty. For hours, he paced the streets, canvassing the great question of his personal interest in the Saviour. In the intensity of his thoughts, he was utterly unconscious of an external world, till he was at last restored by the pain which he had involuntarily inflicted upon himself by tearing his hair in agony. He at once bethought him of a friend, whose clear views and triumphant confidence he had often wondered at, and, though the hour was unseasonable, he hastened to seek his counsel.

"I am in terrible doubt," he exclaimed to his friend, as soon as they met, "I am in terrible doubt as to whether my faith is of the right kind." "Never trouble yourself about the kind of your faith," was the reply; "the grand question is — Are you believing the right thing?" and, sitting down, he explained, in simple terms, the truth to be believed in order to eternal life — the record which God has given to us concerning His Son, showing that there is but one act which is properly styled believing, however different the truth believed, or the evidence on which it was received — and that the grand distinction of saving faith is, that it is the belief of the truth as it is in Jesus, upon the testimony, not of man, but of God. The light broke in upon his soul again, with something of the joy of his first espousals, and he then obtained a knowledge of the Gospel, in its simplicity, which no sophistry or speculation could ever afterwards obscure, and which has given point and illumination to every

sermon he ever preached; for he has always made it his care that no sinner shall go away from his preaching without having heard words whereby he may be saved.

About the time of this enlargement of his heart in the truth, he was induced to go with the crowd to hear Mr. Ewing, whose preaching had already been crowned with an abundant blessing, and who had organized a Congregational Church, to which he continued to minister till his death, in a ripe old age. Mr. Ewing was an accomplished scholar, possessed a refined taste, perfect command of the English language, and a peculiarly attractive address. He used the simplest language to express the most sublime thoughts; but more than all the charm of his preaching to our young disciple, was the clear and simple style in which he unfolded the great doctrines of salvation, and his lucid expositions of Scripture. From occasional hearing, Archibald became convinced that it would be greatly to his advantage to attend regularly upon such a ministry. But then he was a Presbyterian, and Mr. Ewing's Church was Congregational or Independent. Mr. Ewing's Church also showed forth the Lord's death in the breaking of bread every Lord's Day, while the Presbyterian Churches observed the Lord's supper, with much ceremony, once in six months.

"But what if Mr. Ewing had Scripture on his side?" This thought led to a patient examination of the Word of God, which resulted in a conviction that the Congregational order was that of the primitive Churches, and that weekly communion was their uniform practice. After full consultation with his mother, his pastor, and other Christian friends, joined to earnest prayer and deliberation, he felt impelled to seek admission into the Congregational Church — a step which gave a new and unexpected direction to his whole life. Beside the instruction and edification of Mr. Ewing's ministry, the change was, in other respects, highly advantageous to his spiritual and intellectual life. He exchanged the cold formality of a stately assembly for the intimate and endearing associations of a Christian brotherhood. This new connection was, in fact, the fellowship meeting, carried out to the

perfect constitution of a Church; and, doubtless, the relations of the former was a suitable preparation for the latter, to him and many others who fell in with the Haldane movement. The Church was strict and cautious in the admission of members, and the purity of the body was guarded by a rigorous discipline. The spirituality and purity of these infant Churches were, doubtless, also promoted by the notice they attracted, the reproach to which they were exposed, and the censorious scrutiny of many hostile eyes. Their origin and circumstances were pledges of their zeal and activity, and the opposition they encountered bound the members closer to one another, and promoted their mutual love.

Archibald now found in the Church at large what, hitherto, he had only known in a select prayer-meeting; and at the weekly meetings the brethren were invited to engage in prayer and in mutual exhortation, which many of them did with great force and intelligence. He was frequently called upon to engage in these exercises; and this not only proved a fine opportunity for cultivating his peculiar talents, but afforded his pastor and brethren an opportunity of judging of his qualifications for public usefulness. These qualifications were speedily discerned and appreciated. Almost from the first, his Christian friends fixed upon him as one destined to occupy a prominent place in the Church.

There were at the same time other friends who were watching his course, and who were endeavoring to shape for him a far different destiny. His kind uncle, Mr. Thomas, was a prosperous and enterprising manufacturer, and wanted a young man of just such stamina, integrity, and address as his nephew displayed, to carry out his far-reaching plans of business. He was a man of liberal education, for his parents had designed him for the ministry of the Established Church, which, however, he had too much honesty to enter as an unconverted man. He took pains to stimulate his young relative's efforts to cultivate his mind — advised him as to his course of study — but, beyond presenting him, from time to time, with valuable books, he wisely left him to his own resources. He had discovered Archibald's aspirations

towards the pulpit, and observed that Mr. Ewing and other Christian friends had an eye upon him for the work of the ministry. In the hope of diverting him from this purpose, and engaging him in business pursuits, he proposed to him, in his eighteenth year, to travel through the country as his agent in the sale of goods — a course of life which, by withdrawing him from the immediate influence of the Church, might diminish his religious ardor, and which, by extending his acquaintance with men and with the market, might fit him for a leading place in a mercantile establishment. The ostensible motive for this new course was, that it would afford a better income, while it afforded relief from incessant toil; and the nephew accepted it, in the hope that, besides supporting the family, it might furnish him with the means of prosecuting the course of study from which it was the uncle's secret design to divert him.

A year and a half was spent in traveling over the west of Scotland, with unexpected success and profit: and though it deprived him of the benefit of Mr. Ewing's regular instructions, and the associations of the Church, it did not cut him off from all opportunities of improvement and usefulness. He always carried with him, besides the Bible, some valuable book, which he studied at leisure hours; and a supply of religious tracts, for distribution, furnished the constant occasion of speaking with the people among whom he traveled on the interests of their souls. He gradually formed the acquaintance of the godly families on his route, at whose houses he was always a welcome guest; and now and then he gathered the people in destitute neighborhoods together, and preached the Gospel to them in an humble manner.

He visited Glasgow often enough to keep up his old friendships, and to cultivate the acquaintance of the Church. His pastor still watched over him, and saw, with paternal delight, his Christian steadfastness in a course of life designed to divert his attention from the things that are unseen and eternal. His demeanor, amid manifold temptations, confirmed all previous impressions of his eligibility to the post of a Christian minister. His promising character was at this

time brought under the notice of Mr. Haldane, who was eagerly seeking pious and able young men for his Theological Seminary. John Campbell, who was still in business in Edinburgh, and who acted as Mr. Haldane's agent in many of his plans of benevolence, came to Glasgow to converse with him on his views of the Christian ministry, and to endeavor to form an estimate of his religious character and intellectual qualifications. On Mr. Campbell's report of him, Mr. Haldane at once made him an offer of a free education and a liberal support until he should be prepared to enter the ministry — an offer which he was enabled gratefully to accept, since the profits of his agency were available for the support of the family.

The widow all this while, had proved not only a loving mother, but a wise counsellor and confidential friend, to whom her son always respectfully deferred. She had found it no small trial when they were separated in Church fellowship by his union with the Congregational Church; but a more intimate acquaintance with the members of that body overcame the prejudices with which she was disposed to regard the new sect. She was led to examine their principles, and it was not long before the family were united again under the pastoral care of Mr. Ewing, whom they all greatly loved. The eldest daughter, who was the instrument of her brother's conversion, was naturally bound to him by ties of peculiar endearment. She grew up a remarkably intelligent woman, of decided principle, dauntless moral courage, and untiring zeal. She possessed much of her brother's strong, practical good sense, with a conciliatory and winning manner. Before she had reached her twentieth year, at least twenty persons had been hopefully converted through her instrumentality. The younger sister had also been brought to a knowledge of the Saviour: and their family happiness was complete in their union of faith, love, and hope. Palaces are never irradiated by such joy as shone upon the humble home of the widow of Green End, which, in the midst of the crowded city, was a retreat of peace, contentment, and simplicity, on which surrounding pride and pollution could not

cast even a shadow. The widow knew too well the love and faithfulness of Him who had been her helper, to have any misgivings as to the future, when her son, at the call of a higher duty, abandoned the course of noble industry by which, from a boy, he had supported the family. On the contrary, her conviction and desire anticipated his own. When the choice lay between a prosperous business, with the prospect of affluence, and the pulpit, with the prospect of usefulness, such a mother could not long debate which of the two to choose.

There were other friends, who could not so easily give up, to what they regarded as an amiable folly, a young man who gave promise of eminence in mercantile pursuits. His uncle, and one or two others of like mind, in a last effort to save him from the sacrifice, proposed to him to go to Cork, with a large stock of goods, to sell on commission — a proposal which they presented in the most tempting form. But, with all gratitude for their kindness, his steady answer was, that no prospect of worldly gain could tempt him to forego the long-cherished hope to which God, in His providence, had at length opened up the way. There were yet some two months before the opening of the session of the seminary, and it was at length arranged, to satisfy the urgent persuasions of his uncle, that he should go to Cork, with a cargo of goods, and open the business there, while they should look out for another agent to take his place at the expiration of that time. Goods to the value of £10,000 sterling were accordingly placed on board a ship, and he was to embark the following day. In course of the intervening night, he was seized by what proved to be a very severe attack of measles, and it became necessary to send some one else in charge of the goods, and he remained at his mother's until the opening of the session, when he was sufficiently recovered to enter on his studies. Mr. Thomas afterwards frankly told him that it was their intention, if they had succeeded in getting him once engaged in the enterprise, to have kept him there, by forwarding fresh supplies of goods, and extending the business, so that he should feel that he could not desert his post without immense loss to them.

THE CHRISTIAN MARINER.

"And so he bringeth them to the haven where they would be."

Yes, billow after billow — see they come
Faster and rougher, as yon little boat
Nears the desired haven. Oftentimes
It seems to sink and fall adown the wave,
As if borne backward by the struggling tide;
Yet mounting billow after billow, wave
On wave o'er-riding, tempest-tossed and shattered,
Still, it nears the haven evermore.
"Poor Mariner! art not thou sadly weary?"
Dear brother, rest is sweeter after toil.
"Grows not thine eye confused and dim with sight
Of nothing but the wintry waters?" True;
But then my pole-star, constant and serene,
Above the changing waters, changes not.
"But what if clouds as often veil the sky?"
Oh, then an unseen hand hath ever ta'en
The rudder from my feeble hands the while;
And I cling to it. "Answer me once more,
Mariner: what think'st thou when the waters beat
Thy frail boat backward from the longed-for harbor?"
Oh, brother, though innumerable waves
Still seem to rise betwixt me and my home,
I know that they are numbered; not one less
Should bear me homeward, if I had my will;
For One who knows what tempests are to weather,
O'er whom there broke the wildest billows once,
He bids these waters swell. In His good time
The *last* rough wave shall bear me on its bosom,
Into the haven of eternal peace.
No billows after! They *are* numbered, brother.
"Oh, gentle Mariner, steer on, steer on:
My tears still flow for thee, but they are tears
In which faith strives with grief, and overcomes."

WAYMARKS IN THE WILDERNESS.

MAY, 1857.

THE HALDANES.

A BIOGRAPHICAL SKETCH.

BY JAMES INGLIS.

As was intimated in the close of the last article, the termination of the wars which had long distracted the continent of Europe opened up a new field for Robert Haldane's activity. His attention had, for years, been turned to the spiritual desolation of continental Europe ; and, in 1816, accompanied by Mrs. Haldane, he went to Paris, in the hope that the Lord might open up some way in which he might promote the truth there. Here his attention was directed to Geneva, where only one pastor retained even the semblance of Evangelical sentiments. Geneva, with its proud ancestral faith — its creeds and symbols inscribed by the hand of Calvin himself — and its formularies moulded upon the simplicity of Scripture — had lost all of the Reformation, but the boast of its historic names, in a lifeless and insolent Rationalism. We may rest assured that it was not vital Christianity that attracted Rousseau, Voltaire, and Gibbon to that region ; and

we may also rest assured that the influence of such men upon the professors and clergy did not tend to elevate the standard of religion and morals. At the period of Mr. Haldane's visit, both clergy and professors ridiculed the idea of the divinity of Jesus of Nazareth; and countenanced, by their lives, the gaiety and frivolity by which people in general sought to drown all thoughts of eternity. Here and there a feeble voice was heard, bearing witness to the ancient faith; but it was soon stifled. In 1816, a pamphlet, defending the divinity of Jesus Christ, excited a perfect storm of indignation. A meeting of infidel students, presided over by M. Merle d'Aubigné, protested against "the odious aggression," as they styled a very moderate assertion of the cardinal doctrine of Christianity.

So unpromising was the field to which Mr. Haldane's steps were now turned, and thus clamorous were its spiritual necessities! On his first visit, he soon abandoned it, in despair of finding any opportunity of usefulness; but, having halted at Berne, he was persuaded to return and renew the effort. A second time he was on the eve of abandoning it, when, providentially, he was led into conversation with a student of the Theological Seminary, on the subject of religion. This young man, Mr. James, afterwards pastor at Brede, was profoundly ignorant of the Gospel, but displayed a deep interest in Mr. Haldane's conversation. On the morrow he returned, bringing with him another student, Mr. Charles Rieu. Both of them became evidently awakened, and Mr. Haldane at once made arrangements to prolong his stay. The sequel may best be related in his own words:

"The two students with whom I first conversed brought six others, in the same state of mind with themselves, with whom I had many and long conversations. Their visits became so frequent, and at such different hours, that I proposed they should come together; and it was arranged that they should do so three times a week, from six to eight o'clock in the evening. This gave me time to converse with others, who, from the report of the students, began to visit me, as well as leisure to prepare what would be profitable for their instruction. I took the Epistle to the Romans as my subject; and this portion of Scripture I continued to expound to them during the winter, and to dilate on the great doctrines

which it unfolds. After having proceeded in this manner about a fortnight with these eight students, I was earnestly solicited, in the name of the other students, to begin anew: in which case, I was assured the rest of them would attend. I accordingly complied with this request, and, during the whole of the winter of 1816–17, and until the termination of their studies in the following summer, almost all the students of theology regularly attended, and God was graciously pleased to accompany His Word with power. In addition to the general knowledge which all of them acquired, a goodly number soon appeared to be turned to the Lord. Some of them have now finished their course with joy, and, like MM. Rieu, Gonthier, and Henri Pyt, have left behind them the blessed assurance that they are now in the presence of God and of the Lamb; while others have, in like manner, evidenced the reality of the work of grace, by the steadfastness of their faith and the abundance of their ministrations.

"Besides those who regularly attended, some, who did not wish to appear with the students, came at different hours, and in conversing with them at those times, or after finishing the public course at eight o'clock, I was often engaged till near midnight. Others of the inhabitants of Geneva, unconnected with the schools of learning, and of both sexes, occasionally visited me, in the afternoon, to receive instructions respecting the Gospel.

"The impression produced in Geneva was, by the blessing of God, so great, that discussions became frequent on the grand truths connected with salvation. The pastors and professors in the Faculty heard of the doctrines I was inculcating, and the manner I spoke of their false doctrines. They began to preach openly against what I taught, and I as plainly controverted what they taught — collecting their arguments, setting them before the students, and others to whom I had access — comparing them with Scripture, and laboring to refute their destructive heresies. They insisted that men were born pure, and spoke of the Saviour as the first of created beings; and I opposed and refuted such errors and blasphemies. They taught that the Gospel was useful, but not indispensable to salvation; and adduced the case of Cornelius, as an example of a man accepted of God, without the knowledge of the Gospel. I proved that this was an egregious misrepresentation of the fact, and that the history of Cornelius formed no exception to the uniform doctrine of Scripture, that there is no other way of salvation but by faith in the Saviour. It was not, then, by avoiding controverted subjects, and simply dwelling upon the truths common to professing Christians, as some good men have recommended, as the proper course to be pursued on the Continent, that I labored to raise up the fallen standard of the Gospel at Geneva. It was, on the contrary, by not shunning to declare the whole counsel of God, so far as I was enabled to do so; it was by dwelling on every doctrine of the Gospel, whether controverted or not, or how-

ever repulsive to the carnal mind, and by confronting and bringing to the test of Scripture every argument levelled at my instructions, both by pastors and professors. In this manner, matters proceeded at Geneva, till the middle of the summer of 1817 — the period which terminated the studies of the theological students. The pastors attempted to instigate the government to banish me from their canton; and when this proved unsuccessful, it was proposed, in the venerable company, that I should be cited before them to answer for the doctrines I was inculcating among the students. On this it was observed, by one of them, "You will not gain much by that;" and the matter dropped. At the same time, they did all in their power to prevent the attendance of the students. I have since seen M. Gaussen, in this country, and, in answer to my inquiry, 'How was it that the pastors failed in that attempt?' he replied, 'That this was the first blow that had seriously affected them; and although they were anxious to adopt every means in their power to prevent the students coming to see me, yet they found it impossible, because if strong measures had been resorted to, as the penalty of disobeying the prohibition, the students had resolved to leave their professors.' The pastors, however, did not cease to labor to counteract the effects of the change that had taken place in the minds of so many students, and, particularly, by framing the 'Reglement' of May 3, 1817, consisting of certain articles, which every student was ordered to sign before he should be consecrated, and which were intended to exclude from the pulpit of Geneva the doctrines which they so violently opposed, and particularly the doctrine of the Godhead of the Saviour, of original sin, of grace and effectual calling, and of predestination. In spite of all their endeavors, the light was diffused, to a very remarkable degree, in Geneva, which, through the ministrations of these Socinian, Arian, and Armenian teachers, had fallen from the glory which once belonged to it, and instead of being the centre of illumination to Protestant Europe, had become a synagogue of Satan, and a citadel of ignorance and error."

The irritated and alarmed Consistory and Faculty did not long confine themselves to harmless denunciations of Mr. Haldane. They found other objects of vengeance more within the scope of their power. The first who was honored to bear public testimony to the truth, and to suffer for it in Geneva, was M. Cæsar Malan, one of the pastors of the city, who had been awakened first of all by conversation with Dr. Mason, of New York, who passed through Geneva, on his travels, with Matthias Bruen, about the time of Mr. Haldane's visit. Mr. Haldane was honored to lead him, as an awakened sinner, to a knowledge of the Saviour; and,

once enlightened himself, he lifted up a fearless testimony in the pulpit. "His eloquent words," we are told, dropped on the leaden slumbers of his audience, like bolts of fire: pastors, professors, syndics, and private citizens, were cut to the heart, and almost gnashed on him with their teeth, as Dr. Malan descended from the pulpit and passed through their open ranks, unrecognized — an avoided and rejected man." The hated truth, which they had derided in private, had found a voice in a Genevan pulpit; and who could tell whereunto it might grow? Dejected and overwhelmed, the preacher hastened home, in solitude. At his own door, Mr. Haldane met him, with a cordial grasp of the hand, and the congratulation, "Thank God, the Gospel has been once more preached in Geneva!" M. Gaussen, also (a neighboring pastor), boldly preached the word of life. A number of the students, also, as we have seen, had already avowed the faith. And the rules, which the "venerable company" had adopted to keep the students out of the pulpit, were employed to drive out of it such ministers as held the sentiments which, they said, "were enough to make men brigands." The rules, also, drove the excluded to seek in new organizations the communion of saints and the ministry of the Word.

This instrument of tyranny was, in the first instance, the occasion of great suffering to these young men; but it was, by the overruling mercy of God, the occasion of great spiritual benefit to multitudes. The heresy of Geneva was now fairly unveiled, and the attention of the people was called to the truth; and the sufferers at once became earnest preachers to the mutitude of inquirers. Mr. Haldane, conceiving that his special mission was accomplished, took leave of the disciples, admonishing them to a modest but courageous deportment, and charging them, in all things, to take the Word of God as their guide. He went to Montauban, in hopes of finding an opening for a similar work; and, that he might not prejudice his advocacy of the Gospel, he desired to avoid mixing himself up with the discussion of questions of ecclesiastical polity, which would necessarily arise when the brethren came to organize a separate communion.

There will be differences of opinion as to the propriety of his course in this particular. For ourselves, we can not reconcile it with the duty of a faithful teacher of God's Word, that, from motives of expediency, he should shun to declare the whole counsel of God. It is certain that he gained nothing by withdrawing from the field at such a juncture. He could not escape the responsibility of that which was a legitimate consequence of what he had already done. M. Gaussen mentions it with approbation: "He was himself a Baptist, but never did I hear him utter a word on the subject of baptism." But we can conceive that many Pedo-Baptists would have honored him more, if he nad plainly avowed what he believed to be the ordinance of the Lord. Mr. Haldane himself quotes the language of Paul in justification of his course: "Christ sent me not to baptize, but to preach the Gospel;" but, if the apostle avoided the actual administration of the ordinance, he could scarcely have defended himself, as a faithful ambassador, if he had never uttered a word on the subject: and, at any rate, Mr. Haldane did not pretend to any special mission, different from that of Christians in general.

When Mr. Haldane shrank from the responsibility of aiding in the formation of a separate Church, God, in His providence, led another agent upon the ground. Mr. Henry Drummond, a young English gentleman of fortune, whose heart the Lord had touched, arrived at Geneva just when Mr. Haldane was leaving, and entered with spirit into the movement so happily begun. He encouraged the disciples to organize a Church, and urged Dr. Malan to take the oversight of the flock. On September 21, 1817, three months after Mr. Haldane's departure, the Lord's supper was celebrated at Mr. Drummond's house, by a party of ten — at least seven of whom have since been distinguished in the service of the Gospel. Here was the first formal step in a work which has spread over Europe, and which has even reached to this continent, in the Swiss missions to the Lower Canadians. We can not trace its further progress in this place. The mere enumeration of the names of those students who

were brought to the knowledge of the Saviour, and enlisted in His service, would tell to many of our readers how great a work was accomplished. Among them were Merle d'Aubigné, F. Monod, C. Rieu, Gonthier, Mejanel, Felix Neff, M. Olivier, and others, who have left an imperishable name in the records of Christianity. It is not unworthy of notice, that, carefully as Mr. Haldane avoided the mention of baptism, several of the most distinguished of his pupils were, in course of their own independent examination of the Word of God, led to embrace Baptist views.

Mr. Drummond, Mr. Haldane, and other friends of the Gospel in England, engaged earnestly in the formation of "The Continental Society," designed to provide pecuniary support for the preachers who were so wonderfully raised up to carry the Gospel over the benighted regions of both Papal and Protestant Europe. Among its first missionaries were Felix Neff, Henri Pyt, and François Olivier. The day of the Lord will tell how much this institution has accomplished for the glory of God.

There remained to Mr. Haldane, after the accomplishment of this great work, a long course of activity. On his return from the Continent, he turned his attention to the religious destitution of Ireland, and in his efforts there became intimately associated with Dr. Alexander Carson, of whom we shall have occasion to speak hereafter, and who became a valuable fellow-laborer with the Haldanes in the advocacy and defence of Bible truth. At a later period, we find both of the brothers engaged with Dr. Andrew Thomson and other distinguished ministers, both in Scotland and England, in a protracted conflict with the managers of the British and Foreign Bible Society, who, it was found, were circulating adulterated versions of the Bible, and were lending the influence of the Society, on the Continent, to a hireling State clergy, in opposition to the Evangelical movement. This controversy led to important discussions on the canon and inspiration of Scripture, and to this, through Mr. Haldane's friendship, the world is indebted for Dr. Carson's masterly tracts on *Inspiration*. Aided by Dr. Carson in the critical

interpretation of the language of the Epistle, Robert gave to the press his exposition of the Romans, to which the greatest theologians of our day have paid the tribute of their unqualified approbation, and which, in its republication in this country, may yet, it is hoped, be blessed to the invigoration of the feeble doctrines of many of our theological schools. Amid labors of love, his life was prolonged till the close of the year 1842, when, although his elasticity of mind never gave way, his bodily frame seemed gradually to sink. On December 12, he fell asleep. His last words were, "Forever with the Lord! — forever, forever!"

This event was intimated to Dr. Maclay, at New York, in a letter from James H., dated Edinburgh, December 26, 1842, in the following terms:

"Perhaps before receiving this you will have heard of the departure of my brother. He died in Edinburgh a fortnight ago. For some months he was entirely confined to the house, and latterly to bed. His disease was in the kidneys, which appear to have been affected for a considerable time. He was much reduced, and suffered from weakness, rather than violent pain. His mind was quite unimpaired, and stayed upon the Lord. He repeatedly quoted 2 Tim. iv. 6–8, as his experience. He preferred being left much to himself, observing, that he did not wish to have new trains of thought suggested to him. He expired, without a struggle, on Monday, the 12th instant; and, I have no doubt, entered into that rest that remains for the people of God. He always entertained a great regard for you; and I thought it would be gratifying to you to learn these particulars."

Mr. James Haldane, during the period which his brother spent at Geneva and Montauban, continued, with unabated zeal, to fill his post as pastor of the Tabernacle Church, in Edinburgh; and, as occasion offered, preached the Gospel in destitute places. An interesting and instructive volume might be filled with the incidents of his evangelical labors among all classes, and in all circumstances: now in the drawing-room of the noble, and again in the hovels of the poor. Frequently, in places of public resort in the city, and throughout the villages and hamlets of the land, he gathered a company in the open air, and preached Christ to them, with fervor and power. Mr. Campbell, of

Kingsland, speaking of his labors and his success, says: "The good which he was instrumental in doing will not be known till the books shall be opened in the day of the gathering around the great white throne." The Rev. Dr. Andrew Thomson, who had one of the largest parishes in Edinburgh, pointedly remarked, that in examining candidates for admission to the communion of the Church, he found a greater number of instances of awakening attributed to the preaching of James Haldane than to that of any other preacher. Dr. McCrie, the celebrated historian of John Knox and the Reformation, observed, that, "in his opinion, James Haldane preached the doctrine of justification by faith more fully, and more clearly, than any other minister he knew."

During the period of his more mature ministry, he did good service to the cause of truth by exposing prevailing errors, from time to time, and pleading for the great doctrines of grace. Most of his writings, however, were addressed to evils of a local and ephemeral nature; and, consequently, have been more limited in their circulation than the works of his brother. In 1848, he published his *Exposition of the Epistle to the Galatians* — a valuable work, which has only been hindered from a wide-spread popularity by the earnestness with which he insists on the immersion of believers, as the baptism of the New Testament. He was well aware of the unpopularity of this portion of the book, and the extent to which it would hinder its success; but when expostulated with on the propriety of publishing these views, he replied: "I durst no more have published an exposition of Galatians, and have slurred over the truth contained in chap. iii. 27, than have put my hand in the fire." The tone of this reply very well illustrates the characteristic difference between the two brothers — a difference of temperament, rather than of principle; for no one who knew them would, for a moment, believe that Robert would, in any case, have sacrificed his convictions of the truth of God to any motives of worldly expediency whatever.

Amid so many labors, this servant of Christ reached his fourscore years with an eye undimmed and an intellect un-

clouded. In his eightieth year, the old East India captain preached in the Scotch church, at Woolwich, to a large congregation of soldiers and marines, with all the fire of youth, mellowed by the pathos of age. In 1849 he completed the fiftieth year of his ministry, and a jubilee meeting was held, at which the leading ministers of the Established Church, the Free Church, the Independents, and Baptists, assembled to give thanks to a common Father for the great grace shown to their friend and brother. Of the associates of his early labors, however, only the venerable Dr. Innes, who has recently gone to rest, was present. Robert Haldane, Mr. Aikman, Mr. Campbell, Mr. Ewing, Rowland Hill, and Mr. Simeon, had all left their places empty, and it was the conviction of all that another place would soon be vacated.

In the following year he writes: "I am lecturing on the Hebrews. I have got to the seventh chapter, and have written out my exposition as far as the ninth chapter. When I have finished, I intend to begin again, and re-write my exposition of the whole Epistle; and, if it seem desirable, to print it. This is pretty well at the age of eighty-two." He lived to finish his exposition in his public ministrations, but not to complete his revision for the press.

In the beginning of 1851, he had an attack of hereditary gout. On Lord's Day, Feb. 2, he was, for the first time, detained from his place in the sanctuary. Throughout the week, he sank into insensibility. On Friday, he roused himself a little, and said, "When Christ, who is our life, shall appear, then shall we also appear with Him in glory." A little while after, he said, "I *must* rise." Mrs. Haldane said, "You are not able to get up." He smiled, and answered. "I shall be satisfied when I awake in His likeness." She said, "Is that what you mean by rising?" and he nodded assent. He sank again into seeming unconsciousness, though during the following day — his last on earth — he seemed, during his waking intervals, to be in possession of every faculty. "His pulse," says his son, from whose *Memoirs* we have borrowed most of these particulars, "beat almost to the last minute, and his face was suffused with color. Then, in the presence

of all his family, he drew his last soft breath. In an instant, the shadow of death passed over his countenance, and his ransomed spirit entered into the joy of his Lord."

His funeral, though intended to be strictly private, attracted thousands, who came to do homage to his worth. The presbytery of the Free Church attended in a body, headed by Dr. Candlish. Nearly all the Evangelical ministers in the city and neighborhood followed the bier. A secular paper of the day remarked, that "such a tribute of respect has rarely been paid to any private individual;" and another said, that "excepting the funerals of Dr. Chalmers and Dr. Thomson, there has not been such an unsolicited demonstration of public feeling on any like occasion."

The sketch we have attempted is, indeed, but a meagre exhibition of the character and course of two extraordinary men; and still more so, of the religious movement which God raised them up to originate and conduct. It would be impossible to trace all the influences of their labors; for it would be difficult to find a revival of religion in Europe, during the last half century, to which they did not directly or indirectly contribute. The revival of Geneva was the parent of that of Vaud, and again of that in France. The scattered Churches that exist amid the spiritual death that reigns over the North of Europe, are the fruits of their zeal; and even Churches that did not recognize their ministry, profited by their toils and prayers.

THE VULGATE.

BY JAMES INGLIS.

THE translation of the Hebrew Scriptures known as the Septuagint, whether prompted by the policy and literary taste of the Ptolemies, or by the religious necessities of the Alexandrian Jews, was destined to serve a most important purpose, in the advancement of Divine truth. The Greek language — then the language of the civilized world — was thereby moulded to express spiritual truth; and the translation itself was, to the heathen nations, a harbinger of Christianity. It gave them the only correct views of the being, law, and perfections of God and said, in anticipation of the preaching of the Gospel, "Behold the Lamb of God that taketh away the sin of the world!" The traditions of a supernatural guidance in the work, were invented to overcome the prejudices of the Palestinian Jews — prejudices which were not wholly without foundation. The translation of the Pentateuch is the most meritorious part of the work: the inaccuracy of other books, shows that the translators were unequal to the task. The translation of Daniel was so wretched, that, after the commencement of the Christian era, the translation of Theodotion was made to supply its place.

Besides these defects of translation, the Jews were justly offended by additions and alterations in the sacred books, to advocate the views and promote the objects of the Alexandrian Jews. As an instance of their additions, made without any sinister purpose, may be mentioned the 151st Psalm, which the translators say was written by David, when he fought with Goliath; but which never had a place among the

Hebrew Psalms. The late Professor Tennant, of St. Andrew's, Scotland, gives the following translation of it — a happy imitation of the older Scotch psalmody :

" Among my brethren deemed was I
Of mean account and small,
And in my father's house I was
The youngest of them all.

I fed my father's sheep, my hands
The shepherd's organ made;
I strung with strings the psaltery,
And on it sweetly played.

Who shall report my name or praise
Unto my Lord on high?
The Lord himself is nigh — He heard
My gentle vow and sigh.

He sent His angel down — he took
Me from the flocks I fed,
And, with His own anointing oil,
He did anoint my head.

My brethren were of valiant strength,
And goodly fair to sight;
But not in Jesse's eldest sons
Th' Almighty took delight.

I to the war went out, to meet
The heathen champion proud:
The Philistine looked down, and cursed
Me, by his idols, loud.

His sword I drew, in God's own might;
His head I took that day;
And, from the hosts of Israel,
Removed that stain away."

But, in spite of all its imperfections and additions, the Septuagint has been extensively useful — first of all, to the Greek-speaking Jews; then to the heathen; and, lastly, to the Christian world, which, to a great extent, was formerly

indebted to this translation for what was known of the Old Testament. The vague expectation which prevailed in the heathen world, previous to the birth of the Saviour, is doubtless to be traced to their acquaintance with the prophets, through this version. Mr. Hogg suggests, that the current report that "the East should prevail," was derived from the Septuagint, where the *East* is the translation of the term *branch*, applied to the Messiah. There is, also, a peculiar translation of Numbers, xxiv. 17 : "A star shall arise out of Jacob : a man shall stand up out of Israel." The verb "*Arise*" has the same root with the noun "*East*," and can not be imitated in a translation. Now, the Magi, guided by these passages, and certain traditions of their own, came at once to Jerusalem, when they saw a mysterious star in the heavens, and said, "Where is he that is born king of the Jews ; for we have seen his star in the east, and are come to worship him."

The Greek tongue, as we have remarked, was gradually fitted to be the vehicle of the Gospel to all nations : in that the New Testament was written, and in that, naturally, Christians of every nation found a means of intercommunication. At first, therefore, all Christian writers seem to have used it as the ecclesiastical language. But many influences were at work to make the natural division of the Roman empire into East and West apparent and decisive. In the West, as we remarked in a previous number, the conquered nations owed their civilization to their conquerors, and adopted the Latin as the language of that civilization. The Greek, therefore, obtained no general footing in the West ; and, even as the common language of Christianity, it was gradually driven back to its original seats. Every thing that widened the division, confirmed the ascendancy of Latin in the Western empire.

To meet the necessities of the West, a Latin version of the Scriptures was gradually produced, and supplanted the Septuagint. The Old Italic, as it is called, was a literal translation of the Septuagint and of the original Greek of the New Testament. Its origin and date are unknown.

There is, however, every reason to believe that it was executed in the first half of the second century; for it is referred to by Tertullian before the close of that century. For two hundred years, it was regarded in the West with almost the same veneration which was paid to the Septuagint in the East. It was afterwards so completely superseded by the Vulgate, that, as a whole, it has perished, and we are acquainted only with fragments of it, found in various authors.

The corruptions of the Septuagint led Origen to undertake a revision of it: and his amended Greek text became the *Textus Receptus;* or, the received text. The Latin Bible, also, underwent many corruptions in the hands of transcribers; and, even where it was not corrupted, it was important that it should be conformed to the amended Greek version. Towards the close of the fourth century, accordingly, Jerome, one of the four great Latin Fathers, and the patron of monastic institutions, undertook to revise the Old Italic, at the suggestion, and under the patronage, of Damasus, bishop of Rome. In the first instance, the revisor directed his attention only to the Greek text of the Septuagint, amended by Origen; but, in the course of his labors, he became sensible of the importance of going past that translation to the Hebrew itself: and, with the assistance of learned Jews, he applied himself diligently to acquire a knowledge of that ancient tongue. Of his first revision, only the Book of Job and the Psalms have been preserved to our times; the greater part of his manuscripts being lost or destroyed by the fraud, or wilful negligence, of some person whom he does not name.

Having qualified himself to consult the Hebrew Scriptures, he recommenced his revision of the Italic — not, as it will be understood, that he executed a new translation from the Hebrew, but that, where he thought it necessary, he corrected his version by it. In substance, the new edition resembled the old, and retained most of the peculiarities which it had inherited from the Septuagint — such as the presence of the Apochryphal books, the spelling of proper names, the titles of the books, and the order in which they stand. It

was introduced very gradually, in deference to the prejudices of the people, who were naturally attached to the version to which they were accustomed; so that it was not fully sanctioned in the Latin Church for two hundred years after its first publication. Its ultimate ascendancy was owing to the approbation it received from Gregory, the first and greatest of that name. Since that time, it has been exclusively adopted by the Romish Church, and is generally known as the VULGATE; that is, *Versio Vulgata*, the version in common use.

The text of the new version, like its predecessors, soon became corrupted. Without intentional fraud, the transcribers during the dark ages, who were often ignorant men, could not copy exactly what was placed before them; and thus mistakes were constantly multiplying. Various attempts to arrest the evil were made, but with little success, for in these ages the most learned were ignorant of Hebrew and Greek, and could only compare one copy of the Vulgate with another. All translations made in these ages were simply from the Vulgate, as it then existed — such as the Anglo-Saxon version, made in the eighth, ninth, and tenth centuries; and, even at a much later date, the English version of John Wickliff. The first use of the art of printing was to multiply copies of the Bible. The first book that issued from the press at Mentz was the Vulgate; and, as soon as presses were established in the various countries of Europe, copies were issued from the manuscripts that happened to come into the printer's hands.

The accumulating imperfections of the ancient version became manifest when these printed Bibles came to be compared with one another. To determine what was the *true* text, became a prominent question of that day. God, in His providence, was preparing for the diffusion of light in the Reformation. By a combination of circumstances that can not be regarded as fortuitous, the exile of the Jewish rabbis from Spain scattered a knowledge of the Hebrew Bible over Europe; and, almost at the same time, the learned Greeks who fled before the victorious Turks carried the Greek Tes-

tament into the West. Biblical criticism was a precursor of reformation. The Reformers preferred the Hebrew of the Old Testament and the Greek of the New to any translation, however ancient. But the Church of Rome decided to adhere to that which she received from the Fathers, whatever might be its imperfections. The Council of Trent decreed that the Vulgate should be the standard of appeal, which no one should, on any pretext, reject. "Upon this ground," remarks Bishop Lowth, "many contended that the Vulgate version was dictated by the Holy Spirit: at least, was providentially guarded against all error; was, consequently, of Divine authority, and more to be regarded than even the original Hebrew and Greek texts. And, in effect, the decree of the Council, however limited and moderated by the explanation of the more judicious divines, has given the Vulgate such a high degree of authority, that the translation has taken the place of the original; for the learned of the Church of Rome, who have taken the liberty of giving translations of the Scriptures, in modern languages, profess to translate the Vulgate."

After this decree was passed, it remained to be determined what was the true text of the Vulgate, and the Popes undertook to produce an infallible edition. In 1570, Sixtus V. issued the authorized Bible, enforced by anathema on all who should disturb the text; but the errors of this edition, called the Sixtine, were so glaring, that, in 1593, Clement VIII. published a second infallible edition, called the Clementine, and now generally understood when the Vulgate is spoken of. The fatal variance between the Sixtine and Clementine editions, both of which the Church of Rome has pronounced infallibly true, has been pointed out by many Protestant writers. Many Roman Catholics have felt the inconsistency, and have not scrupled to urge the necessity of a new translation, as the Vulgate was executed when Scriptural philology was in a very low state. Practically, however, this ancient version is the standard of faith, and no translation is tolerated which does not conform to it. Our common version, for example, is repudiated, and the Douay and the Rheims

New Testament are sanctioned, because they are made from the Clementine edition of the Vulgate.

It must not, however, be forgotten, that the Vulgate is also the basis of our own — the originals being used to correct obvious errors. Many traces of this origin are still apparent in the English Bible — some of which were mentioned in a previous article. While we are not insensible of the defects of the Vulgate, it little becomes us to depreciate it below its merit. Horne remarks: "Even in its present state, notwithstanding the variations between the Sixtine and Clementine editions, and that several passages are mis-translated in order to support the peculiar dogmas of the Church of Rome, the Latin Vulgate preserves many true readings where the modern copies are corrupted." Though it should not reconcile us to the corruption of God's precious Word, in the smallest particular, it is yet consolatory to know that the way of life, through a crucified Saviour, is not obscured, and the honest inquirer may learn what he must do to be saved.

ON DEMONS.

BY JAMES PYPER.

The cunning and malignity of Satan can never be fully understood in this world; but enough is revealed in Scripture to assure us that, could we look beyond the seen and sensible, the trail of the serpent is left on every page of history, and his wiles are in operation through the whole course of earthly affairs. In the Christian dispensation, "the mystery of iniquity" is the centre of his system. Opposition to the cross of Christ is its leading characteristic: its modifications are innumerable. We can not regard Popery as fully answering the Scriptural description of that mystery in its

maturity. It may be the highest manifestation of its present operation; but the mystery is yet to appear in other and more awful forms. Paul said in his day, "the mystery of iniquity doth already work;" and, from that day, every succeeding generation has witnessed some new characteristic of the predicted abomination. Delusions and corruptions now multiply around us; and though, as yet, the hostility to the Gospel is found in systems, opinions, and practices, disjointed and various, the day is approaching when they will coalesce and form an infamous whole, under an infamous head.

Amid the upheavings of the latter days, the apostle emphatically warns us of a manifestation of iniquity which seems to correspond with modern Spiritualism, when he says, "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils"—or, as the last word should be rendered, "demons;" for, as most of our readers are aware, the word *diabolos*, from which our word "devil" is formed, is in Scripture the title of the prince of evil spirits, and is never used in the plural. The others are his emissaries or angels, unclean spirits or demons; and wherever the word "devils" occurs in the New Testament, "demons" should be substituted. To clear our way to the discussion of the true character of Spiritualism, it will be necessary to trace the use of this word both in Scripture and in the classics.

A cheap liberality of sentiment has been cultivated among us, which recognizes the idolatry of the nations as but the worship of God under different names and symbols — a sentiment in striking contrast with the tone of Scripture, which every where regards these false gods with holy contempt and indignation — speaking of them as "shame," "abominations," "no gods," "stocks," "stones," "vanities," "devils" or "demons." "What true or tolerable notion of a deity," says Locke, "had they who acknowledged and worshipped hundreds? Every deity that they owned above one, was an infallible evidence of their ignorance of God, and a proof that they had no true notion of Him. To which, if we add their gross conceptions of corporiety, expressed in their

images and representations of their deities, the amours, marriages, copulations, lusts, quarrels, and other mean qualities attributed by them to their gods, we shall have little reason to think that the heathen world — that is, the greatest part of mankind — had any knowledge of God, much less ideas of Him of which He was the author."

The truth is, that the language of Scripture, which charges the heathen with the worship of demons, would scarcely be disowned by the heathen themselves, though the associations awakened by the word would be very different in the mind of a Jew and of a Gentile. In Homer, the demons and gods are always regarded as synonymous; and although the application of the word was subsequently modified, the identity was never entirely lost sight of. In the writings of the Greek philosophers, the demons are an intermediate class of beings between gods and men. They are called gods or evil demons — not to express any essential difference of nature, but as they sent blessings or inflicted chastisement on their votaries. The superior gods were not supposed to interfere directly in the government of the world; and as fear is much more influential with the mass of men than gratitude, the evil demons soon became the exclusive objects of worship. The deification of heroes was perhaps the first step towards the application of the word "demon" to the souls of the departed.

Without relinquishing the original meaning of the word, Plato attached a new idea to it. He frequently styles souls of men, especially in the disembodied state, *demons*, with a confused reference to the original creation of man in the image of God. This use of the word gradually prevailed — sometimes to the exclusion of the earlier sense. It was adopted by Josephus, in his zeal to accommodate the peculiarities of Judaism to Greek philosophy. "Those that we call demons," he says in the *Jewish Wars*, "are the spirits of wicked men."

We thus trace three distinct meanings of the word in classical usage — demons were regarded as gods, as intermediate agents between gods and men, and as the souls of

deceased men. The good and evil demon of Socrates does not enter into this discussion, as he evidently does not refer to a distinct spiritual being, but to conscience bearing witness for or against us.

When the word occurs in the Septuagint, or in the New Testament, we might expect that the classical ideas associated with it would recur, essentially modified by the belief of a people who worshipped only the one living and true God. Thus, the Canaanitish idols are styled, in the Septuagint, "demons"—as in the translation of Deuteronomy, xxxii. 17. With direct reference to such passages in the Old Testament, Paul, when reproving the Corinthians for mingling heathen rites with Christian ordinances, says, "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have fellowship with demons." The apostle evidently includes the greater gods of the Romans under the general term "demons," as well as the host of subordinate deities—the word is used in its Homeric sense. The word was used by the Athenians, also, in a friendly sense, as signifying some inferior deities, when they said of Paul, "He seemeth to be a setter-forth of strange demons"—in our common version rendered "strange gods." In like manner, Paul, when he addressed the Athenians on Mar's Hill, said, "I perceive that in all things ye are much given to demon-worship." This was entirely in accordance with Greek usage, as Zenophon, by a worshipper of demons, means a pious man, and repeatedly employs the fear of God and the fear of demons as interchangeable and equivalent expressions.

The second sense given to the word "demons" in Scripture—if, indeed, it be a second—is that of malignant spirits. Thus, in the Apochrypha, useful as indicating Jewish opinions previous to the birth of Christ, Asmodeus is styled "an evil demon." In the New Testament, they are described as evil spirits, unclean spirits, spirits of wickedness. There is, of course, nothing analogous to this use of the word in classic literature; for the character of their gods, taken at the best, did not admit of the idea of any

order of fallen intelligences more malignant or more polluted than themselves. We have questioned whether this should be spoken of as a second sense, since the Jews evidently considered that, under the names of Jupiter, Juno, Beelzebub, and the rest, the heathen worshipped the fallen angels. On this subject, Archbishop Whately remarks: "The gods worshipped by the ancient heathen were believed by the Jews, and, indeed, by the early Christians also, to be really existing evil demons. And, indeed, the very name, 'demons,' was applied by the heathen themselves to the beings they worshipped.

"It is true we often find the Jews deriding the heathen for what is strictly called 'idolatry'—for worshipping images of silver, and gold, and wood, and stone, 'the work of man's hands.' But, like all other idolaters, they believed the images they venerated to be representations or emblems of some really existing beings; and, what is more, the Jews, whether truly or erroneously, held the same belief: for we find them speaking, for instance, of 'Beelzebub, as the prince of the demons,' and we know that Beelzebub was the Philistine god worshipped at Ekron."

In another place, having referred to the belief in the real existence of these demons, as common to both Jews and Gentiles, he adds: "It was, therefore, quite necessary that this belief should be, in the Christian Scriptures, not wholly passed over, but noticed in some way or other. Supposing the truth to have been, that both parties were under a delusion, and that no such beings as these demons had any existence, except in a distempered imagination, then it would have been requisite distinctly to declare this, on Divine authority, and to free men's minds from all vain hopes, and fears, and superstitious fancies, in that quarter. On the other hand, supposing some such beings to have a real existence—supposing some, even though a few, out of many of the gods worshipped by the heathen—to have agreed, even though only partially, with the real description of actually existing demons;—supposing this, it was evidently needful that Jesus and his apostles should make some mention of such beings,

for the purpose of putting men on their guard against either being seduced into the worship of them, or any other danger from them; and, also, for the purpose of dispelling any false terrors, and of giving assurance of Christ's effectual protection and final triumph over these adversaries." In the necessity for such a warning, he finds one principal reason for the revelations that are made in the New Testament regarding the Devil and his angels: and it is in this light only that the mythology of the heathen world can be safely or correctly studied.

The third use of the word "demons," by classical writers, as signifying the souls of the departed, had its origin in the deification of distinguished men after their death; and we question whether such a use of it is at all sanctioned in Scripture. Many passages have, indeed, been expounded upon this interpretation of the word; but, arbitrarily, and, as we believe, unfairly. Dr. George Campbell, for example, thus explains the passage in James, "The *demons* believe and tremble," though the use of the word "demonish" or "devilish," in the following chapter, might have led him to a different sense. The accusation of the Jews, that our Lord cast out demons by Beelzebub, the prince of demons, appears conclusive as to the sense in which the word was employed regarding those who were possessed; and the reply of the Lord evidently sanctions the common understanding as correct, that this possession was by Satan and his emissaries. In like manner, when the seventy returned, saying, "Lord, even the demons are subject to us, through thy name," He replies, "I beheld Satan falling as lightning from heaven."

It is affirmed, with great confidence, that individuals are in direct communication with spirits in this our nineteenth century; and we are under no temptation to deny its possibility. Attempts to explain all the phenomena of Spiritualism, so called, by the operation of natural laws, seem unsatisfactory. The name and status of some of its adherents forbid us to question the facts which they testify, or to pronounce them mere feats of jugglery. The blunders and contradictions of the alleged spirits do not prove that they are the imposition

of bungling performers. If Washington utters blasphemy in one circle, heathen dreams in another, and perverted Christianity in a third, it proves, indeed, that the spirit of George Washington is not there, but it does not prove that the falsehoods have not a spirit-author in each circle. That men should give heed to seducing spirits, and to the teaching of demons, we are led by the Word of God to expect. If the manifestations should be far more startling than any that have yet been reported, it would only be in accordance with the marvels which are predicted to precede the time of the end. Paul affirms that the coming of the wicked one, or lawless one, is "after the working of Satan with all power, and signs, and lying wonders"— the last expression referring not to fictitious miracles, but to miracles performed in support of falsehood. The display of supernatural power in support of the pretensions of Anti-christ will be sublime and amazing: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those miracles which he had power to do." The approach of that consummation of ungodliness will be marked by multiplying perils and impostures. We must remember that we are fully warned on this point: "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch, that if it were possible, they shall deceive the very elect. *Behold, I have told you before.*" We must not be supposed to see, in any thing so bungling and ridiculous as Spiritualism, the fulfillment of these solemn warnings; but it is a warning to the watchful believer of the quarter from which danger is to be expected.

THE RESPECTABLE SINNER.

BY JOHN HOGG.

Though in reality there are but two great divisions of mankind, believers and unbelievers, there are four different classes of men described, in very different language, in the Word of God, with respect to their character and prospects for eternity. Some are openly wicked, and have reached the climax of depravity, in not only doing things worthy of death, but in taking pleasure in those that do them. Others are decidedly on the Lord's side, "the epistles of Christ known and read of all men," to whom, at last, "an entrance shall be ministered *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ." A third class are thought to occupy an intermediate position between saint and sinner — not "so good" as to belong to the former, and yet "too good" to be classed among the latter. There is also a numerous class in the community who may have been born again, but so many inconsistencies disfigure their conduct, that it is difficult to decide whether they are for Christ or against Him — whether their final home shall be heaven or hell. It is manifest, that of these various kinds of persons, the two latter classes are most liable to be deceived: and, hence, we intend to devote a short article to a consideration of the pleas, in self-justification, advanced by the third class, and who are generally regarded as *respectable sinners.*

It would be altogether false to maintain that all men are equally depraved, and that *all* the unregenerate are as devoid of honor and integrity as they are of the love and fear of God. Previous to the introduction of the Gospel into the world, the majority of men could distinguish between right and wrong; while some had a keen appreciation of whatsoever

things are excellent and of good report. Such individuals are well described by Professor Jowett, in his work on the Pauline epistles, who unfortunately labors to destroy the distinction between the Church and the world. "They have hardly any consciousness," says he, "of the peculiar doctrines of the Gospel. They seem to live aloof from them in the routine of business, or of pleasure, 'the common life of all men,' not without a sense of right, and a rule of truth and honesty, yet insensible to what our Saviour meant by taking up the cross and following Him, or what St. Paul meant by being one with Christ. They die without any great fear or lively hope — to the last, more interested about the least concerns of this world than about the greatest of another. They have never, in their whole lives, experienced the love of God, or the sense of sin, or the need of forgiveness. Often they are remarkable for the purity of their morals; many of them have strong and disinterested attachments, and quick human sympathies; sometimes a stoical feeling of uprightness, or a peculiar sensitiveness to dishonor."

Such, we freely admit, is a correct description of a large and influential class in the community: and yet, without calling in question a single particular in the preceding catalogue of virtues, it is easily demonstrated that a man may possess them all, while he is in "the gall of bitterness and in the bond of iniquity." He may be a good husband, an affectionate father, and a dutiful child; his affections may go beyond the limits of his own family, and he may alleviate misery wherever it is to be found, and scatter his bounties with liberal hand; and yet he may "mind only earthly things," and his thoughts may never rise above the surface of the ground on which he treads. He may maintain inviolate the connection that binds man to man, but he may have ruptured the noblest bonds in the universe — the bond that connects man with his Maker — the chain that binds the feebleness of earth to the throne of heaven. Thus, a man may be a good, moral citizen, even while he has "no part in the kingdom of Christ and of God."

The Scriptures chiefly denounce the wrath of God against

those sinners whom the world deems *respectable*. They proceed on the assumption that it is of comparatively little use to affirm that the openly ungodly shall be turned into hell, since the natural conscience, if not utterly depraved, acquiesces in this condemnation. But they draw a picture of the average men and women of society; those who occupy the extensive *border land* "between Christ and the world — too good for hell, and not good enough for heaven" — and they affirm, without any modification of their strong language, that such individuals are hurrying on to a lost and undone eternity; and this *harsh, repulsive* doctrine, to the world, is not stated merely once or twice in the sacred volume, when the interpretation is dark and doubtful, nor is it arrived at by a mere process of inferential reasoning, but it occurs in every possible connection, and it is stated with all the impassioned earnestness of truth.

The Saviour repeatedly affirms, both in parables and in plain language, that the *non-moral*, as well as the *immoral*, shall be everlastingly condemned. The tares are so like the wheat, that the servants can not distinguish them, previous to the harvest, and yet they are destined to be bound up in bundles, and cast into the quenchless flames. The servant who hid his talent in the earth was unprofitable, rather than wicked. He neither beat the servants, nor ate and drank with the drunken; yet his lord calls him a "wicked and slothful servant," and takes from him the talent which he had neglected. The crime of the invited guest who was bound hand and foot by the servants, and cast into outer darkness, was the *want* of the wedding garment. The sheep and the goats are both within the Church, and they so strongly resemble each other, that none but the shepherd can distinguish them. And in the day when the Son of man shall sit on the throne of His glory, those shall be condemned to eternal fire who have simply neglected believers as the members of Christ's mystical body, as well as those who have persecuted and wasted the Church. (Matth. xxv. 41–45.) These impressive parabolical representations are fully confirmed by plain, direct statements. "He that believeth on him (the Son) is not condemned; but he

that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." Our Saviour obviously passes by all the higher forms of wickedness: He makes no mention of those who *disbelieve* and those who *misbelieve* — those who discredit the Divine testimony, and those who have wrongly apprehended its meaning; but He fixes exclusive attention on the man who believes not. He is condemned already — he is now under the wrath of God; and if he merely neglects to lay hold on the Saviour, his present condemnation shall terminate in eternal death. And, as if to show that there is not an inch of neutral ground on which we can stand, and that indifference is real hostility, our Saviour positively affirms, "He that is not for me, is against; and he that gathereth not with me, scattereth abroad"—"He that taketh not his cross, and followeth after me, is not worthy of me;" that is, the man is unworthy of me who endeavors to serve two masters of opposite principles, and to obtain at the same time the favor of God and the smiles of the world.

All the sacred writers reiterate the language and tread in the footsteps of their divine Master. The Apostle Paul denounces the wrath of God against the children of disobedience, as well as against the sons of transgression; and the voice of neglected love echoes from Calvary, "If any man love not the Lord Jesus Christ, let him be accursed. The Lord cometh." The want of love to Christ, as well as open hatred, draws down on the guilty head the condemnation of the Gospel. This fearful sentence is perfectly impartial; it takes in Jew and Gentile, the member of the Church and the man of the world, who does not love the Lord. In the second epistle which Paul wrote, he affirms that the "Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on those that *know not* God, and that *obey not* the Gospel of our Lord Jesus Christ." (2 Thessalonians i. 7, 8.) And the apostle of the Gentiles solemnly admonishes the Hebrew converts lest they should allow the things which they had heard to slip — silently to escape, as liquor oozes from a leaky vessel. "How shall we

escape, if we neglect so great salvation?" A mere escape is all that is contemplated, and the crime supposed is not the despising or rejecting, but simply the *neglecting* of the great salvation. The statement is put in the form of a question, thereby affirming, in the most positive and decided manner, that even a simple escape is utterly impossible — that "the unrighteous shall be turned into hell, and all the people that forget God." "The fearful and the unbelieving," as well as the abominable and murderers, and other gross sinners, "shall have their part in the lake which burneth with fire and brimstone."

These passages from the Word of God — and they are only a small specimen of its current language — conclusively prove that the respectable citizen who is not converted to God has no title whatever to the heavenly inheritance. On this point, the decision of God is in stern conflict with the judgment of man. But as there can not be a question whose judgment is to decide the controversy — that we are to bow to the decisions of God, rather than to the opinion of man — we must solemnly consider the fearful situation of those who are *almost* saved, and yet *altogether* lost. This point is impressively illustrated by Bunyan, in the concluding paragraphs of the first part of the *Pilgrim's Progress*. He saw Ignorance, with whom Christian and his companion had several conversations, approach the river of death. He experienced little difficulty in crossing, as Vain-hope, a ferryman, helped him over in his boat. He then boldly went up to heaven's gate, and demanded admission, as a matter of right, and not at all of grace. But when his certificate was demanded — the fact of his conversion to God — he was speechless, and then the king commanded the two shining ones who conducted Christian and Hopeful to the Celestial City to take him away. "Then they took him up," says this inimitable dreamer, "and carried him through the air to the door that I saw in the side of the hill, and put him in there;" this being the by-way to hell, which he had previously seen. "Then I saw that there was a way to hell, even from the gates of heaven as well as from the City of Destruction." Yes; there is a way

to hell from the Church and the communion-table, as well as from the ball-room and the theatre. Our Lord himself describes the scene from which the one imagined by Bunyan was borrowed. It is the case of a person cleaving to the hope of a blessed immortality, and the delusion remains in its full force, in spite of the searching light of eternity, till the righteous Judge descends from heaven. When the door is shut, some will "knock at the door, saying, 'Lord, Lord, open unto us;' and he shall answer and say, 'I know you not whence ye are.' Then shall they begin to say, 'We have eaten and drank in thy presence, and thou hast taught in our streets.'" "But he shall say, 'I tell you I know you not whence ye are: depart from me, all ye workers of iniquity.'" They are then consigned to outer darkness. There let us leave them; for there is a depth in hell's misery, as well as a height of heaven's glory, which we can not comprehend.

CHAPTERS FROM AN UNPUBLISHED BIOGRAPHY.

BY JAMES INGLIS.

CHAPTER V.

In speaking of the theological training on which Archibald now entered, it is a pleasing duty to refer to the life and character of Greville Ewing, who, more than any other man, gave tone and character to the future life of one of his favorite pupils. Mr. Ewing was a native of Edinburgh, where his father was a teacher of mathematics, and the author of a refutation of the deistical writings of Tom Paine. His stepmother, under whose care he was educated, was converted under the preaching of George Whitfield. The family sat

under the ministry of Dr. Jones, the devoted minister of Lady Glenorchy's Chapel, under whose labors Greville was early brought to a knowledge of the truth as it is in Jesus. He was educated at the High School of Edinburgh — the "Eton" of Scotland — and afterwards at the University of his native city where he early distinguished himself as an accomplished scholar. He had a better distinction as a godly man; and, shortly after his entry upon the work of the ministry, he was, at the earnest desire of his pastor, chosen associate minister of Lady Glenorchy's Chapel.

We have already spoken of the awful spiritual desolation of the Church of Scotland at this period. In the midst of it the youthful minister, with the cordial approbation of his venerable colleague, entered upon a course of zealous evangelical effort. Before any general effort had been made to establish Sunday schools in Edinburgh, he taught a large class of young people — some of whom still survive to bless God for that means of grace. In 1796, the first Missionary Society was formed in Scotland, and Mr. Ewing was appointed its first secretary. His earnest devotion to this movement brought him into intimate relations with the men of God, both in Scotland and England, who were endeavoring to stem the overflowing tide of irreligion and infidelity. When these men felt the necessity of establishing a periodical, as a means of intercommunication and of influencing the public mind, he was selected as the editor, and was the means of establishing *The Missionary Magazine*, which has survived to this day.

Mr. Ewing had married a sister of the late Dr. Innes, mentioned in another article as the minister of Stirling; and, when on a visit to his brother in-law, was introduced to Robert Haldane, at Airthrie. When the last-named gentleman had matured his plans of a mission to India, Mr. Ewing was invited to become associated with Mr. Innes and Dr. Bogue in that noble scheme. He at once accepted the invitation, and made preparations for the undertaking — the failure of which has already been narrated. The enkindling of zeal for the salvation of the heathen, though its purpose was tem-

porarily thwarted, had very marked results in efforts for the perishing at home. Godly men became astonished at their former comparative apathy, and they began to feel that the ordinary means of instruction were totally inadequate to meet the spiritual necessities of their country. A conflict arose between compassion for souls and regard for established usages; and Mr. Ewing was one of the few ministers of the National Church who were determined to hazard all consequences to themselves, in making some immediate efforts for the salvation of the perishing. He became the close ally of the Haldanes and John Campbell, in their endeavors to reach the neglected population, and in the *Missionary Magazine* defended their itineracy, and what was styled "lay preaching." "We scruple not," he says in an editorial, "to express the highest satisfaction in stating to the public, that for some time past the Gospel has been preached in a neighboring village by some disciples of the Lord Jesus, who, like Apollos, are fervent in spirit, and have no doubt as to the obvious general application of our Saviour's command, to go into all the world and preach the Gospel to every creature."

The article is not an apology, but a straightforward justification of the course of Captain Haldane, Mr. Campbell, and Mr. Aikman, which had awakened a perfect storm of ecclesiastical indignation, and had excited the fears even of good men, who shrank from thoughts of innovation. The opposition of the Church-courts to these measures for propagating the Gospel, weakened his attachment to the Church of Scotland, and led to doubts as to the propriety of national religious establishments. The formation of "The Society for Propagating the Gospel at Home," provoked more strenuous opposition from the High Church party, and drew the friends of Evangelical truth into closer alliance. Their attention was directed to the evils of a corrupt communion. Inquiries into the primitive constitution of the Church of Christ, followed. And in a short time Mr. Ewing resigned his pastoral charge, and declined being considered any longer a minister of the Church of Scotland. The trial and sacrifice of this step were greater than can well be understood in this

country. To say nothing of the brilliant prospects which he sacrificed, and the deep obloquy which he incurred, the strong attachment of his people, who thenceforth would, for the most part, regard him as an apostate — and the strong hereditary attachment of a pious Scotchman to the Church hallowed by so many heavenly memories, formed obstacles which only the most exalted convictions could have surmounted. The pain of the step was alleviated by the assurance of respect and confidence from the better portion of the Church he left.

The Royal Circus at Edinburgh had already been opened as a place of worship, and what has been called the Tabernacle system was being introduced, with tokens of the Divine blessing; so that Mr. Ewing at once found a congenial field of labor. The multitudes who crowded to the Circus, the zeal and activity of those engaged in Sunday schools and various other useful institutions, and the intelligence received from others who had been sent forth on more distant labors, became the ground of thanksgiving and the encouragement of prayer. In all these activities he bore his part — preaching in the city, and undertaking occasional tours through the country. But his peculiar field of labor was as a theological tutor, upon which he entered in 1799.

The first class placed under his care, supported by the liberality of Robert Haldane, consisted of twenty-four members, selected from the different bodies of Presbyterians. The original intention was not to unite them in a new sect, but simply to qualify pious young men to go out into the highways and hedges to preach the Gospel, unconnected with the peculiarities of any denomination. They met in Edinburgh before a Church had been constituted in connection with the efforts at the Circus; but, before the termination of their course, they found themselves, without exception, decided Congregationalists. In the formation of the Church, Mr. Ewing exercised a leading influence. One of the original members remarks, in a letter to the daughter of Mr. Ewing, who has ably edited his *Memoirs*, "Opposed as he was, on all occasions, to the half measures of human policy,

and resolved to follow the Lord fully, he insisted on following the truth of God, the whole truth, and nothing but the truth, as taught in the Scriptures, and exemplified in the history of the primitive Churches."

In a few months, arrangements were made to open the Circus at Glasgow, also, as a place of worship, and Mr. Ewing removed to that city. Many of our readers will be interested in the following notice of the commencement of his labors there, by Andrew Fuller, who, soon after, made his first visit to Scotland, to collect funds for the Baptist Missionary Society: "Mr. Ewing, about ten weeks ago," he remarks, in a journal of that tour, "has opened a very large place of worship: an amazing congregation is gathered, and was gathered the very first Sabbath, and that chiefly from they know not where — from the highways and hedges. The other ministers in the town have lost some; but all speak highly of Mr. Ewing. Dr. Balfour—to his honor be it spoken—having lost one of his friends, and being asked whether it did not affect him, replied, 'That may be the case; but though it is a loss to me, yet it will be none to him'— meaning his former friend, who now attends Mr. Ewing." In the following year, a Church was constituted on Scriptural principles, which continues to this day — an influential and consistent body, maintaining a faithful testimony to the Gospel. As pastor of this Church, Mr. Ewing prosecuted a long career of usefulness — contributing many valuable works to our Biblical literature; among these, a Greek grammar and lexicon, which are not unknown on this side the Atlantic; and training a great number of young men for the Gospel ministry, through whom his influence has been extended to many lands.

In 1836 he was afflicted by the loss of his sight, but still continued, with cheerfulness and vigor, to take part in public labors. In 1841 he calmly fell asleep. His daughter, speaking of his death bed, says: "Closely and eagerly as we continued to watch him, not one of us could determine the moment of his departure."

But it is chiefly in his relations to the Theological Seminary that we have to do with his memory in this place. The

first class, as we have stated, commenced their studies with Mr. Ewing at Edinburgh, and removed with him to Glasgow. During the last year of their attendance, a second class commenced their studies at Dundee, under Mr. Innes, who had resigned his charge at Stirling, and left the Established Church; and, in the early part of 1801, this class was removed to Glasgow, and was under Mr. Ewing for fifteen months. A succession of classes was educated by the aid of Messrs. Aikman, Wemyss, Stephens, and Cowie. "The course of study," says Mr. Kinneburgh, "generally extended over two years, with a vacation of six weeks in each year, and embraced English grammar and rhetoric, the elements of Greek and Hebrew; the last three classes studied Latin in addition, lectures on systematic theology, and essays upon prescribed subjects. Each student, in rotation, delivered sermons before the class — the tutor making his remarks. One day in each week, all were required to speak in rotation, from a passage of Scripture prescribed for the purpose, the tutor making concluding observations. The students were supported — had medical attendance, when needed — their education and class books were given them — and they had access to a large and well-selected library; — all at the expense of Mr. Robert Haldane. Although, in consequence of the urgent demand for laborers, the young men were sent out with more meagre attainments than would have been proper in other circumstances, yet among them there were very many who would have done honor to any of the religious bodies of the day."

In a note, Mr. Kinneburgh remarks: "At a moderate calculation, it would seem that Mr. Haldane expended upwards of £80,000 sterling on objects connected with the spread of the Gospel in Scotland."

Our object in dwelling upon such details is not with the vain hope of interesting readers, at this distance of time and place, in an institution which, in a worldly point of view, never attained to eminence, and whose existence has almost ceased to be remembered on the scene of its humble beneficence. But we are not without hope that we may thus con-

tribute a mite to the accumulated wisdom and experience which must speedily be called upon for a solution of the most perplexing question of Christian policy in this land. The more closely the religious condition of our "great West" is scrutinized, the more will Christian anxiety be awakened as to the manner in which religious instruction is to be provided for a population which has already extended so far beyond the existing supply of living teachers. The liberal efforts which have been made, of late years, to promote the endowment of colleges and theological institutions, afford little promise of furnishing either the kind of education or the number of laborers which the field requires. And we shall speedily be reduced to the alternative of adopting new measures to recruit the ranks of a Gospel ministry thinned by other enemies than death, or a vast extent of territory must be resigned to darkness and irreligion, while many Churches already existing must be left to languish and die.

The course of education provided by Mr. Haldane for the young men who afterwards, by God's blessing, accomplished so much at home and abroad, was in itself sufficiently slender. Evidently, the astonishing results and the efficiency of the laborers introduced through the Seminary into the Evangelical field, point us to something beyond itself for an adequate explanation. It will be remembered, though the young men who entered it were called away from the loom, the plough, and the counting-house, they had already made great progress in that knowledge which was of most importance to them in their new calling. Take the case of the subject of these memoirs as an instance. He had been trained at the knees of a godly mother. Before he was five years of age, he had read the Bible, not as a mere exercise in the art of reading, nor as a mere religious form, but as a subject of interesting conversation and reflection; for his mother took daily pains to engage the attention of her children with its contents. She encouraged their questions and solved their difficulties. Before his conversion, at twelve years of age, he was familiar with its contents, and had stored his mind with its treasures.

Upon his conversion, this acquaintance with the letter of the Word, which had lain dead in his mind, was immediately turned to account, and laid the foundation of an earnest study of its sanctifying truth. In meetings where Christians sought, not the cheap luxury of pious emotion and excitement, but mutual edification in the truth, he had, from boyhood, been accustomed to plain and experimental illustrations of it. He had even been encouraged to speak, and, therefore, to think and mature his views, both of doctrine and duty. On his removal to Glasgow, he had been introduced into circles pervaded by a vigorous and enlightened piety. The happy influences of "the fellowship meeting" still surrounded him; and he sat under preaching, the great distinction of which was its lucid expositions of Scripture. From his fifteenth year, he had conducted a Sunday school, upon a plan which rendered the careful study of the Scriptures absolutely indispensable on the part of the teacher. He had mingled extensively in Christian society, where conversation turned chiefly on Scriptural themes. He had engaged in active efforts to advance the knowledge of the truth during his business tours. And now, when, at twenty, he entered the Seminary, he was an experienced Christian, an intelligent man, and, in one sense, a mature theologian.

In all this he was but a fair specimen of his class. The domestic training, the religious associations, the public instruction, the habits of patient study, and the Christian experience which fitted him to enter on a course of preparatory studies for the ministry, were common to them all. And the possession of the knowledge and character which Mr. Campbell found in him, was the regular qualification for admission. By private study, he had already acquired a respectable knowledge of the Latin language, and the rudiments of Greek. Most of his fellow-students had made, at least, equal attainments; for the system of parochial schools in Scotland, though in some respects defective, afforded, in most parishes, the opportunity of a classical education to the children of the peasantry. What the Seminary really did for such young men during a two years' course, was to reduce to

order the rich stores of knowledge they had already accumulated, to furnish them with the aids of experience in the direction of their future studies — to cultivate correct habits of study, composition, and delivery — and, generally, to introduce them to the various functions of the Evangelist's office.

The system pursued was, evidently, most judicious. It maintained and promoted spirituality and practical godliness among the students. The studies were not merely professional, but practical and experimental. Divine truth was not treated as a mere science for the exercise of the intellect, but as living and mighty doctrine for the sanctification of the heart. The young preachers were not encouraged to affect artificial brilliancy and florid ornament, to attract genteel audiences in prominent positions; but were taught to aim at plain, pungent, and searching exhibitions of the Gospel, with a view to reach the hearts and consciences of perishing men. All they studied bore directly upon their preparation to expound the Scriptures, edify the Church, and convince the world. And what they studied, they studied thoroughly. Their instructors did not aim to carry men superficially over the range of a university curriculum, and send forth smatterers and pretenders to astonish the ignorant with their learning, and make the learned sad with their ignorance. They aimed to send forth plain, earnest Scriptural preachers, not with excellency of speech and wisdom, but in humility and love, to hold forth Christ and Him crucified.

These were precisely the men we need to go out and labor among our Western population, to bring up the standard of Christian doctrine and piety in our decaying Churches, and, through God's blessing, to work a thorough and lasting revival of religion. But, if we were to recommend the adoption of a similar system of training here, a grand obstacle would present itself in the very condition of things in our Churches, which it would be designed to remedy. The prevailing piety is too low to furnish the requisite number of men of vigor and earnestness, who would resist all the allurements of wealth and honor, and press on to the post of humble service. And even were the requisite number fur-

nished, they would be found to come far short of the knowledge and experience which would enable them to avail themselves of the advantages of the system. . We must begin at the beginning. There must be a different order of family instruction, a different mode of dealing with the young members of our Churches, and a prodigious advance both in the devotion and intelligence of our Churches, before they can become nurseries of evangelists and teachers. Unless God, in mercy, shall lead us to a great reformation in the whole administration of the Churches, where will twenty-five years of the present state of things leave the Western States? Yet, if the infant Churches which had been planted by t heHaldanes and their associates could furnish two hundred young men in the space of five or six years, and send them forth so well equipped for evangelical service, what might not be expected from our hundreds of thousands in these United States, were they walking in the fear of God and the comfort of the Holy Spirit?

ON THE FINAL DIVISIONS OF THE ROMAN EMPIRE.

BY JAMES INGLIS.

It is the merest fiction of carnal pride to suppose that the human race has been gradually elevating itself from a state of primitive barbarity, and that now, in an advanced stage of civilization, it is hastening to the goal of universal liberty, virtue, enlightenment, and happiness. All history refutes the boast as to the past; and, revelation apart, there are thinkers of this world who can look through the self-flattery of the superficial idolaters of the present. "One of the inevitablest private miseries to an earnest man, in such circum-

stances," says Carlyle, "is this multitudinous efflux of oratory and psalmody from the universal foolish human throat, drowning, for the moment, all reflection whatever, except the sorrowful one that you are fallen upon an evil, heavy-laden, long-eared age, and must resignedly bear your part in the same. The front wall of your wretched old crazy dwelling, long denounced by you to no purpose, having, at last, fairly folded itself over and fallen prostrate into the street, the floors, as may happen, will still hang on by the mere beam-ends and coherency of old carpentry, though in a sloping direction, and depend there till certain rusty nails and worm-eaten dove-tailing give way. But is it cheering, in such circumstances, that the whole household burst forth into celebrating the new joys of light and ventilation, liberty and picturesqueness of position, and thank God that now they have got a house to their mind?" And what this gifted world-seer groans out regarding the flimsy boast of a self-sufficient age, has its application to the equally flimsy boast of a self-sufficient Church, which says, "I am rich and increased with goods, and have need of nothing"—not knowing that it is wretched, and miserable, and poor, and blind, and naked.

If we mistake not, the experience of the past few years has tended to awaken suspicion in the minds of philanthropists of comprehensive views, regarding the present aspect and immediate prospects of the civilized world. Twenty years ago, the advocates of Christian missions and the promoters of philanthropic institutions were exchanging their congratulations on the prospect of the speedy recognition of the equal rights of mankind, the overthrow of despotism, and the universal reign of intelligence and virtue. The more sanguine did not hesitate to say that the millennial day was dawning. There was a general impression that the barbarous arts of war belonged to the humbling memories of the past, and that the world had outgrown the hideous infatuation. The bitter lessons of the past, the palpable interests of the present, and the dawning hopes of the future, seemed alike to rebuke the fear that the world's peace could again be broken. The events of the past few years have done much to disenchant

that dream ; and if there be a disposition to revive old hopes in the present lull and breathing-space, when the nations which have scarcely wiped the sword from recent carnage are boasting of peace, amity, and prosperity, it must be observed that the sky is still gathering blackness, and it must be remembered that the atmosphere is never so still as just before the bursting forth of the wildest storm.

Men of enlarged views and intelligence, for the most part, look with apprehension to the immediate future of earthly history, and feel that we are on the eve of some vast and decisive convulsion, which is to introduce a new era in the history of human progress. And when human sagacity is vainly calculating the years of darkness and toil through which man may travel back again from the point to which the storm will carry him, or despondingly picturing the dismal spectacle which the scathed and bleeding earth will present when the struggle is over, or with profane and rebellious impatience demanding if there is to be no peace until a groaning creation sleeps the sleep of eternal oblivion and nothingness, Revelation lifts up the exulting voice of hope, amid all the gloom ; and even when there is upon the earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking upon those things that are coming upon the earth, it calls aloud to the believer, "Then look up, and lift up your heads, for your redemption draweth nigh."

There is nothing more clear in the word of God than that a millennium awaits the Church — nothing more certain than that this earth, redeemed from the curse, shall yet be the seat of a glorious reign of peace, and purity, and love. It is sure as the Eternal Throne that God will give to His Son the heathen for His inheritance, and the uttermost parts of the earth for a possession. But nothing could be more inconsistent with the teachings of Scripture than to suppose that Christianity is to triumph through the instrumentality of an apostate Church, or that the millennium is to be introduced on the "triumphant car of modern enlightenment." The present dispensation is every where described as ending

in corruption and ruin; and the triumph of Christ and His Church is to be brought about, not peacefully, or by man's submission to the Gospel of God's grace, but by the execution of terrible judgments upon the ungodly nations. No passage is more commonly or more justly quoted, in proof of Christ's triumph, than the assurance of the Father in the second Psalm, already referred to—"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession." But how are the rights of this insulted and rejected Sovereign made good? "Thou shalt break them with a rod of iron; thou shalt dash them in pieces, like a potter's vessel." This is in harmony with all the predictions of Messiah's glory and the blessedness of His reign. Thus, in Psalm xcvi., when the earth is summoned to universal joy and praise, in view of the universal blessings of His reign, He is represented as coming, but coming to judgment. In Isaiah xi., where the happy days that await this groaning earth are depicted, He is represented as ushering in these days of peace and blessing by His strange acts of judgment: "And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked." But, it is unnecessary to multiply quotations in proof of what runs throughout the whole book of prophecy, that, after His long forbearance with the guilty nations, He will "put on the garments of vengeance for clothing, and cover himself with zeal as a cloak. According to their deeds, accordingly he will repay fury to his adversaries, recompense to his enemies: to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." The judgments of the Lord every where introduce the millennium.

We have, in a previous article, adverted to the familiar truth that the whole course of Gentile sovereignty, from its commencement to its termination by the just judgment of God, is traced in the prophetic visions of the great image and the four beasts of Daniel. These predictions span the whole period from Nebuchadnezzar till the coming of Christ in the clouds, with power and great glory. Daniel's inter-

pretation of the vision of Nebuchadnezzar thus concludes: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." It can scarcely fail to strike the considerate reader that here, as in all the other passages quoted and referred to, a work of awful judgment and destruction precedes the establishment of a glorious and everlasting kingdom.

We do not pause here to show, at length, the inconsistency of this representation with those speculations which understand the stone of the vision to symbolize the Gospel gradually and peacefully spreading, till the whole world is brought into the Church. The fact that the stone was cut out of the mountain without hands, evidently excludes all thoughts of human agency and ordinary instrumentalities. But, further, the stone is not seen, during the supremacy of the fourth empire, slowly increasing, and, as it increases, changing the character of the image, as those speculations imply; but, in the divided state of the empire, the stone smites the image, and it is completely destroyed. "The iron, the clay, the brass, the silver, and the gold, are broken to pieces together, and become like the chaff of the summer threshing floors, and the wind carried them away, and no place was found for them"—language which forcibly recalls the prediction of the second Psalm; and it is then, when the overthrow and destruction are complete, that "the stone that smote the image became a great mountain, and filled the whole earth."

Without resorting to human reasoning and the aids of secular history, we can learn from the Scriptures what were the four universal empires represented in these visions. As

to the first, Daniel announced to Nebuchadnezzar, "Thou art the head of gold." As to the second, Daniel relates how the king of the Chaldeans was slain, and Darius, the Mede, took the kingdom. As to the third, Daniel saw the he-goat in his vision smite the ram, and "cast him down to the ground, and stamp upon him; and there was none that could deliver the ram out of his hand." And when he sought for the meaning of the vision, he was informed, "The ram which thou sawest having two horns are the keys of Media and Persia, and the rough goat is the king of Grecia." As to the fourth, we read in Luke of a decree which went out from Cæsar Augustus, "that *all the world* should be taxed"—and as there are but four universal monarchies, this which exercises a sovereignty over "all the world," the Roman empire, must be that which succeeded the Grecian. We have, then, determined, beyond all cavil, that the successive monarchies under which Gentile supremacy was to be maintained, are Babylon, Persia, Greece, and Rome; and, beyond these, there can be no fifth universal monarchy, till the kingdoms of this world become the kingdom of the Lord and His Christ.

The fourth kingdom is not subverted, like the others, but is at last divided, and in its divided state it is described as partly strong and partly brittle—the iron is mixed with clay. The divisions are represented in the vision of Nebuchadnezzar by the toes of the image; and although nothing is there said of the number, we find the same division represented by the ten horns of the fourth beast; and, in the interpretation of it, we are informed, "The ten horns out of this kingdom are ten kings that shall arise." As it is in the days of these kings that the God of heaven shall set up a kingdom, it becomes a question of deep importance to us—Who are these ten kings, and have they yet arisen? The common answer to this question is, as we have shown elsewhere, unsatisfactory. Nor is there any thing approaching to general consent in naming any ten kingdoms. But what chiefly lies as an objection against any of the common enumerations is, that they leave out altogether one of the great divisions of the Roman empire. In both of the visions—that of

Nebuchadnezzar and that of Daniel — it is manifestly not a part, but the whole, of the empire that is contemplated in the division; and, in the former, the two branches of the empire — the East and the West — are plainly referred to in the symbol of the two legs of the image. As we are instructed, moreover, by the symbol of the toes, five of those kingdoms shall be found in the Eastern, and five in the Western empire. We conclude, therefore, not only that no enumeration which has been given of the ten kingdoms, as lying in Europe, can be correct, but that the division contemplated in the prophecy has not yet taken place. By the terms of the prediction, it is a division which is to be found only in the last and closing scene of earthly sovereignty.

In a former article, we pointed out the distinction between the Eastern and Western empire as a radical one. The distinction has been perpetuated by the influence of the Latin Church in the West; and, in the East, first by the Greek Church, and then by the domination of the Turks — so that to-day it is marked in the geography of the region included within the power of the image. Events are tending, first, to a segregation of those nations which are included in that region from all extraneous alliances; and, next, to a re-distribution of empire among them, which we may anticipate will result in the tenfold kingdom, distinct, but yet connected, on which the stroke of judgment shall descend.

The preparation for that re-distribution is most apparent in the East; and, in providence as in prophecy, it is not dimly indicated that the approaching distribution will have reference to Palestine, as a centre. The Jews are looking towards their own land. For the first time since their dispersion, Jews are cultivating its soil. The conviction is settling in the minds of men that the establishment of an independent State there is essential, not only to the prosperity of those regions, so long desolated by Turkish misrule, but also for the peace of the world. When this conviction becomes effective, and security of person and property is guaranteed to them, no one doubts that the scattered race will flock to Jerusalem. Their return would at once introduce

into the East immense wealth and almost unrivalled commercial enterprise, and would immediately be followed by a fresh civilization spreading over all those seats of darkness. The thought may well awaken enthusiasm; but that enthusiasm must soon be checked by a reference to the picture which the pen of revelation has drawn of the iniquity which is there to reach a head, and the judgments which are to follow both upon Jews and Gentiles.

In the eighth chapter of Daniel, we have a vision which throws abundant light upon the course of events in the region and the period of which we speak. It describes Alexander's rapid conquests, and predicts the fourfold division of his empire. And then, overleaping the revolutions of so many centuries, it tells what is to take place "in the latter time of their kingdom, when the transgressions are come to the full," "in the last days of the indignation." We are specially cautioned against attempting the application of these predictions to any earlier events by the charge to Daniel, "Understand, O son of man, for at the time of the end shall be the vision." We conclude, therefore, that these four divisions of the Macedonian empire will constitute four out of the ten kingdoms — that is to say, Greece, Syria, Egypt, and the remaining part of Turkey.

The great burthen of this prophecy is the appearance of "a king of fierce countenance, and understanding dark sentences" — of mighty power, who shall direct his destructive energies against the Jews, restored to their own land, in unbelief and still beneath the judgments of God — of singular craft and policy, and a singular pride — who, by peace, shall destroy many nations, and shall also stand up against the Prince of princes. No stretch of ingenuity can make this description apply to any person or power that has existed; and especially in the last-mentioned circumstance do we discern the characteristic mark of the Anti-christ. One can scarcely read it without being reminded of the little horn of a previous vision that came up among the ten, before whom three horns fell — "even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than

his fellows; who made war with the saints and prevailed against them, until the ancient of days came." Other descriptions of that lawless one will at once suggest themselves — the dark image, which casts its baneful shade over the closing hours of this guilty and groaning creation.

We can not prosecute this important theme, but leave these imperfect suggestions to our readers, with the hope that they may be induced to review previous conclusions regarding the character and seat of Anti-christ, as well as the European divisions of the iron kingdom — firmly convinced that a correction of our interpretations of these visions, will let in a flood of light upon the whole book of unfulfilled prophecy.

POETRY AND THE PULPIT.

In glancing through the slight biographical sketches in Dr. Aikin's *British Poets*, and the continuation of that work, extending from Ben Jonson to Croly, we had the curiosity to note the number of instances in which it appeared that the poets of England were either clergymen or the sons of clergymen. The number of authors comprised in the collection is seventy-three; and of these, sixteen are the sons of ministers, fourteen were themselves in what are called holy orders, besides Milton, who abandoned the design of entering the clerical profession. The parentage of a number of the authors is not mentioned; so that, possibly, the list of clergymen's sons might be increased.

Ben Jonson was the posthumous son of a clergyman in Westminster, where he was born in 1574, about a month after his father's decease.

Milton originally intended to enter the Church, but renounced his intention when, "coming to some maturity of years, he perceived what tyranny had invaded it."

John Philips was the son of an archdeacon of Salop.

Thomas Parnell took deacon's orders in 1700, and was

ordained priest three years after. In 1705, he was presented to the archdeaconry of Clogher, and subsequently received other valuable livings in the Church.

Joseph Addison was the son of a clergyman in Wiltshire.

Thomas Tickell was the son of a clergyman in Cumberland.

Jonathan Swift was dean of St. Patrick's, Dublin, at his death.

James Thomson was one of the nine children of Rev. Mr. Thomson, minister of the parish of Ednam, in Scotland.

John Dyer took orders and held a living, first in Leicestershire, and afterwards in Lincolnshire.

Charles Churchill succeeded his father as curate of St. John, Westminster.

Edward Young was the only son of the Rector of Upham, and himself held a rectory in Hertfordshire.

Oliver Goldsmith was the son of a clergyman in Ireland.

John Armstrong was the son of the parish minister of Castleton, in Scotland.

Joseph Wharton, himself a doctor of divinity, was the son of the Vicar of Basingstoke.

Thomas Wharton was a younger brother of the preceding.

William Mason was the son of a clergyman in Hull, and became rector of Hull and a royal chaplain.

William Cowper was the son of Rev. Dr. Cowper, rector of a parish in Hertfordshire.

Mrs. Barbauld was the daughter of Dr. Aikin, and the wife of the Rev. Rochemont Barbauld.

George Crabbe was rector of Trowbridge.

James Graham held a living at Sedgewick, near Durham.

William L. Bowles was the son of the Vicar of King's Sutton, and obtained some preferment in the English Church.

Henry H. Milman is described as an eloquent preacher and a zealous clergyman.

Leigh Hunt is the son of a clergyman of the Church of England.

Robert Pollock was a preacher of the United Presbyterian Church in Scotland.

George Croly is rector of St. Stephen's, Walbrook.

AIDS TO THE STUDY OF THE APOCALYPSE.

PREFATORY NOTE.

It is an unspeakable calamity when the truth, or any thing affecting it, becomes involved in party dissensions, so that men can no longer regard it on its own merits. This has, unhappily, occurred with the translation of the Scriptures into English. Many hearts have been made sad by vain and presumptuous utterances on either side of a discussion regarding the revision of our authorized version, which, from our own shores, has extended to England. With that controversy we do not intermeddle; and we beg that the present humble contribution to the more exact study of the Apocalypse may not be viewed in that connection.

We present not a new translation, but a revision of the old, with whose familiar phraseology there is no unnecessary interference. We should rather style the present *a revised revision*, since the basis of it was completed seven years ago, and was then designed to exhibit the results obtained by the most careful editors, in approaching as closely as possible to the very words of inspiration. Within this period, important contributions have been made to our critical apparatus. We gladly embrace this opportunity of bearing testimony to the learning, judgment, and elegance of a revision executed by the Rev. John Lillie, D.D., New York, for the American Bible Union—a work which, probably, the dissensions alluded to have defrauded of its well-merited consideration. For ourselves, such is the estimation in which we hold it, that in a verbal comparison of this version with it, we have felt that we must have a good reason for differing from it in any instance. Dr. Lillie, we believe, has a great work to perform

in this department, and both the scholarship and the piety of this land will yet gratefully acknowledge his distinguished services.

In the discussions which have been unwisely provoked, the popular mind has probably received an exaggerated impression of the errors and defects of the common version. One tendency of such a publication as this will be to correct that impression. The amendments here proposed may not seem numerous — and, in many instances, may not be thought important — yet, there are no readings of the Greek text by recent editors, and no suggestions of recent translators of any weight, that have not been fairly considered. Extravagant expectations have been cherished of the aid of revision to the ordinary reader of the Bible, as though it were to excavate a royal road to Scriptural knowledge. The number and nature of our corrections may, therefore, occasion disappointment: rather let it awaken gratitude, that God has so graciously guarded His Word, that no important truth has been lost, and no fatal perversion introduced. The true and earnest student will regard no amendment as trivial, which leads to a more accurate knowledge of a book bringing assurances of blessing to those who read, hear, and keep its sayings.

We designed to give authorities for the changes in brief foot-notes; but it has been thought that they would encumber the page, without being of any use to the mass of our readers. The customary divisions of chapters and verses, which mar the intelligent perusal of the book, are omitted. We have marked the natural and grammatical divisions, in its distinct epistles and visions; but it will be remembered that such marks are of no authority. In one or two instances, Greek words which can not be translated will sound harshly to the English reader. For example: The common version of Chap. vi. 6 — "A measure of wheat for a penny, and three measures of barley for a penny" — conveys to the English reader the impression of a period of great plenty, while the original describes a severe famine; *the chœnix* containing only a little more than a quart, and *the denarius* being an adequate

remuneration for a day's labor. We have, therefore, retained these words, following the example of Dr. Lillie and some of the most judicious translators.

REVELATION.

THE REVELATION OF JESUS CHRIST, WHICH GOD GAVE TO HIM, TO SHOW TO HIS SERVANTS THINGS WHICH MUST COME TO PASS SHORTLY; AND SENDING BY HIS ANGEL, HE SIGNIFIED IT TO HIS SERVANT JOHN, WHO TESTIFIED THE WORD OF GOD, AND THE TESTIMONY OF JESUS CHRIST, WHATSOEVER THINGS HE SAW.

BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORDS OF THE PROPHECY, AND KEEP THE THINGS THEREIN WRITTEN: FOR THE TIME IS AT HAND.

JOHN, to the Seven Churches that are in Asia: Grace to you and peace from Him who is, and who was, and who is coming; and from the seven Spirits who are before His throne; and from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Prince of the kings of the earth.

To Him that loveth us, and hath washed us from our sins in His own blood; and He made us kings and priests to His God and Father: to Him be the glory and the dominion forever and ever. Amen.

Behold, He is coming with the clouds; and every eye shall see Him, and those who pierced Him: and all the tribes of the earth shall wail because of Him. Even so, Amen.

I am the Alpha and the Omega, saith the Lord God, who is, and who was, and who is coming, the Almighty.

I, JOHN, your brother and partner in the tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, because of the word of God, and because of the testimony of Jesus Christ. I was in the Spirit on the Lord's day; and I heard behind me a loud voice, as of a trumpet, saying, "What thou seest, write in a book, and send to the seven Churches; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea." And I turned to see the voice which

was speaking with me: and having turned, I saw seven golden lampstands; and, in the midst of the lampstands, one like a son of man, clad with a garment descending to the feet, and girt about at the breasts with a golden girdle. His head and hair were white, as white wool, as snow; and his eyes as a flame of fire; and his feet like burnished brass, as if they glowed in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth issued a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet, as dead; and he laid his right hand upon me, saying, "Fear not. I am the First, and the Last, and the Living One: and I was dead, and, behold, I am alive for evermore: and I have the keys of Death and of Hades. Write, therefore, the things which thou sawest, and the things which are, and the things which shall come to pass after these; the mystery of the seven stars which thou sawest in my right hand, and the seven golden lampstands. The seven stars are the angels of the seven Churches, and the seven lampstands are the seven Churches.

"To the Angel of the Church in Ephesus, write:

"These things saith He who holdeth the seven stars in His right hand, who walketh in the midst of the seven golden lampstands: I know thy works, and thy toil, and thy patience, and that thou canst not bear the wicked; and hast tried those that call themselves apostles, and are not, and hast found them liars: and hast patience, and hast borne for my name sake, and art not wearied out. But I have against thee that thou hast left thy first love. Remember, therefore, from whence thou hast fallen, and repent and do the first works; or else I am coming to thee quickly, and will remove thy lampstand out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith to the Churches: To him that overcometh will I give to eat of the tree of life which is in the paradise of God.

"And to the Angel of the Church in Smyrna, write:

"These things saith the First and the Last, who was dead and did live: I know thy works, and tribulation, and poverty (but thou art

rich), and the reviling of those who say that they are Jews, and are not, but are the synagogue of Satan. Fear not the things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life. He that hath an ear, let him hear what the Spirit saith to the Churches: He that overcometh shall not be hurt by the second death.

"And to the Angel of the Church in Pergamos, write:

"These things saith He who hath the sharp two-edged sword: I know thy works, and where thou dwellest, even where the throne of Satan is: and thou holdest my name, and didst not deny my faith even in those days wherein Antipas, that faithful witness of mine, was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some who hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication: so hast thou, also, some that hold the doctrine of the Nicolaitanes, in like manner. Repent, therefore; or else I am coming to thee quickly, and will fight with them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith to the Churches: To him that overcometh will I give of the hidden manna, and will give him a white stone, and on the stone a new name written, which no one knoweth but he that receiveth it.

"And to the Angel of the Church in Thyatira, write:

"These things saith the Son of God, who hath His eyes as a flame of fire, and His feet are like burnished brass: I know thy works, and love, and faith, and service, and thy patience; and thy last works to be more than the first. But I have against thee that thou sufferest the woman Jezebel, who calleth herself a prophetess, to teach and deceive my servants to commit fornication, and to eat things sacrificed to idols. And I gave her space to repent, and she is not willing to repent of her fornication. Behold, I cast her into a bed, and those who commit fornication with her, into great tribulation, unless they repent of her deeds. And I will kill her children with death; and all the Churches shall know that I am He who searcheth the reins and hearts: and I will give to every one of you according to his works.

But to you I say, and to the rest that are in Thyatira, whosoever have not this doctrine, who have not known the depths of Satan, as they say ; I will put upon you no other burden : but that which ye have, hold fast till I come. And to him that overcometh, even to him that keepeth my works until the end, I will give authority over the nations : and he shall rule them with an iron rod, as the vessels of the potter are shivered : as I also have received of my father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the Churches.

"And to the Angel of the Church in Sardis, write :

"These things saith He who hath the seven Spirits of God, and the seven stars : I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things that remain, which were about to die : for I have not found thy works complete before my God. Remember, therefore, how thou hast received and heard ; and keep, and repent. If, therefore, thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis that have not defiled their garments ; and they shall walk with me in white, for they are worthy. He that overcometh shall thus be clothed in white garments : and I will not blot his name out of the book of life ; and I will confess his name before my Father, and before His angels. He that hath an ear, let him hear what the Spirit saith to the Churches.

"And to the Angel of the Church in Philadelphia, write :

"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no one will shut ; and shutteth, and no one will open : I know thy works : behold, I have set before thee an open door, which no one can shut : for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I give those out of the synagogue of Satan, who say they are Jews, and are not, but do lie ; behold, I will make them come and fall prostrate before thy feet, and know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of trial, that shall come upon the whole world, to try them that dwell upon the earth. I am coming quickly : hold fast that which

thou hast, that no one take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and my new name. He that hath an ear, let him hear what the Spirit saith to the Churches.

"And to the Angel of the Church in Laodicea, write:

"These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God: I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. Thus, because thou art lukewarm, and neither cold nor hot, I am about to spew thee out of my mouth. Because thou sayest, I am rich, and have enriched myself, and have need of nothing; and knowest not that thou art the wretched, and the pitiable, and poor, and blind, and naked; I counsel thee to buy of me gold purified by fire, that thou mayest be enriched; and white garments, that thou mayest clothe thyself, and the shame of thy nakedness may not be manifested; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door, and knock: if any one hear my voice, and open the door, I will come in to him, and sup with him, and he with me. To him that overcometh will I give to sit with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the Churches."

After these things, I saw, and, behold, a door was opened in heaven: and the first voice which I heard, as of a trumpet talking with me, said, "Come up hither, and I will show thee the things which must be after these." Immediately I was in the Spirit: and, behold, a throne was set in heaven, and on the throne was one sitting. And he that sat was in appearance like a jasper and a sardine stone: and there was a rainbow round about the throne, in appearance like an emerald. And round about the throne were twenty-four thrones: and on the thrones I saw twenty-four elders sitting, clothed in white garments: and upon their heads golden crowns. And out of the throne issued lightnings, and voices, and thunders: and seven lamps of fire were burning before the throne, which are the seven Spirits of

God : and before the throne was, as it were, a glassy sea, like crystal : and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had the face as a man, and the fourth living creature was like an eagle flying. And the four living creatures, each by itself, had six wings about it : and they were full of eyes within : and they have no rest day and night, saying, "Holy, holy, holy, Lord God the Almighty, who was, and who is, and who is coming." And when the living creatures give glory, and honor, and thanks to Him that sitteth upon the throne, that liveth forever and ever, the twenty-four elders fall down before Him that sitteth upon the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord our God, to receive the glory, and the honor, and the power : for thou hast created all things, and because of thy will they were, and have been created."

And I saw in the right hand of Him who sat upon the throne, a book, written within and on the back, sealed up with seven seals. And I saw a mighty angel, proclaiming, with a loud voice, "Who is worthy to open the book and to loose the seals thereof?" And no one in heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon. And one of the elders saith unto me, "Weep not : behold, the Lion that is of the tribe of Judah, the Root of David, hath prevailed to open the book, and the seven seals thereof." And I saw in the midst of the throne, and of the four living creatures, and in the midst of the elders, a Lamb standing, as if it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of Him that sat on the throne. And when He took the book, the four living creatures and the twenty-four elders fell down before the Lamb, having every one of them a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof : for Thou wast slain, and didst redeem us to God by Thy blood, out of every tribe, and tongue, and people, and nation ; and Thou didst make them kings and priests to our God : and they shall reign on the earth." And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders ; and the number of

them was myriads of myriads, and thousands of thousands; saying, with a loud voice, "Worthy is the Lamb that was slain to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all that are in them, heard I saying, "To Him that sitteth upon the throne and to the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." And the four living creatures said, "Amen." And the elders fell down and worshipped.

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with the voice of thunder, "COME!" And I saw, and, behold, a white horse: and he that sat on him had a bow; and a crown was given to him: and he went out conquering, and that he might conquer.

And when He opened the second seal, I heard the second living creature saying, "COME!" And there went out another horse that was red: and it was given to him that sat on him to take peace from the earth, and that they should slay one another: and there was given to him a great sword.

And when He opened the third seal, I heard the third living creature saying, "COME!" And I saw, and, behold, a black horse: and he that sat on him had a balance in his hand. And I heard a voice in the midst of the four living creatures, saying, "A chœnix of wheat for a denarius, and three chœnixes of barley for a denarius; and hurt not the oil and the wine."

And when He opened the fourth seal, I heard the fourth living creature saying, "COME!" And I saw, and, behold, a pale horse: and his name that sat on him was Death; and Hades followed with him. And authority was given to him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and by the wild beasts of the earth.

And when He opened the fifth seal, I saw under the altar the souls of those slain because of the word of God, and because of the testimony which they had: and they cried with a loud voice, saying, "How long, O Lord, the holy and true, dost thou not judge and avenge our blood on those that dwell on the earth." And a white robe was given to each of them; and it was said to them, that they should rest yet for a little space, until their fellow-servants also and their

brethren, who should be killed as they themselves had been, shall have been completed.

And I saw when He opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair; and the whole moon became as blood; and the stars of heaven fell to the earth, as a fig-tree casteth its untimely figs, when it is shaken by a great wind. And the heaven was parted, as a scroll rolling up; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the rich, and the mighty, and every bondman, and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for that great day of His wrath is come; and who is able to stand?"

After this, I saw four angels, standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or on any tree. And I saw another angel, ascending from the rising of the sun, having the seal of the living God: and he cried, with a loud voice, to the four angels, to whom it was given to hurt the earth and the sea, saying, "Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God on their foreheads." And I heard the number of the sealed: an hundred and forty-four thousand, sealed out of every tribe of the children of Israel. Out of the tribe of Judah, twelve thousand were sealed; out of the tribe of Reuben, twelve thousand; out of the tribe of Gad, twelve thousand; out of the tribe of Asher, twelve thousand; out of the tribe of Naphtali, twelve thousand; out of the tribe of Manasseh, twelve thousand; out of the tribe of Simeon, twelve thousand; out of the tribe of Levi, twelve thousand; out of the tribe of Issachar, twelve thousand; out of the tribe of Zebulun, twelve thousand; out of the tribe of Joseph, twelve thousand; out of the tribe of Benjamin, twelve thousand were sealed.

After these things, I saw a great multitude, which no one could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and they cry with a loud voice, saying, "The salvation to our God who sitteth upon the throne, and to the Lamb."

And all the angels stood around the throne and the elders and the four living creatures: and they fell before the throne upon their faces, and worshipped God, saying, "Amen. The blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might, be to our God, forever and ever. Amen." And one of the elders answered, saying unto me, "These that are clothed in white robes — who are they? and whence came they?" And I said to him, "My lord, thou knowest." And he said to me, "These are they who are coming out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall be a tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike them, nor any heat. For the Lamb that is in the midst of the throne shall tend them, and shall lead them to living fountains of waters: and God shall wipe away every tear from their eyes."

And when He opened the seventh seal, there was silence in heaven, about half an hour. And I saw the seven angels who stand before God; and seven trumpets were given to them. And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he should apply it to the prayers of all the saints, upon the golden altar which is before the throne. And the smoke of the incense, with the prayers of the saints, arose out of the angel's hand before God. And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth: and there were thunders, and lightnings, and voices, and an earthquake.

And the seven angels having the seven trumpets prepared themselves to sound.

And the first sounded, and there was hail and fire mingled with blood, and they were cast on the earth: and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures that were in the sea, that had life, died; and the third part of the ships was destroyed.

And the third angel sounded, and there fell from heaven a great star, burning as a lamp, and it fell upon the third part of the rivers,

and upon the fountains of the waters (and the name of the star is called Wormwood): and a third part of the waters became wormwood; and many of the men died of the waters, because they were made bitter.

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them might be darkened, and the day might not shine for the third part of it, and the night likewise.

And I saw, and I heard an eagle flying in mid heaven, saying, with a loud voice, "Wo, wo, wo, to those who dwell on the earth, from the remaining trumpet-voices of the three angels who are about to sound!"

And the fifth angel sounded, and I saw a star fallen from heaven to the earth. And the key of the pit of the abyss was given to him; and he opened the pit of the abyss; and a smoke arose out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. And out of the smoke came locusts upon the earth: and power was given to them, as the scorpions of the earth have power. And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree; but only the men who have not the seal of God on their foreheads. And it was given to them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. And in those days shall the men seek death, and not find it; and shall desire to die, and death fleeth from them. And the appearances of the locusts were like horses prepared for battle; and on their heads were, as it were, crowns, like gold; and their faces were as the faces of men: and they had hair, as the hair of women; and their teeth were as the teeth of lions: and they had breastplates, as iron breastplates; and the sound of their wings was as the sound of chariots, with many horses, running to battle; and they have tails like scorpions, and stings; and their power was in their tails, to hurt men five months. They have a king over them, the angel of the abyss: his name in the Hebrew is Abaddon, and in the Greek he hath the name Apollyon.

THE FIRST WO IS PAST: BEHOLD, THERE COME YET TWO WOES AFTER THESE THINGS.

AND the sixth angel sounded; and I heard a voice from the horns of the golden altar, which is before God, saying to the sixth angel

that had the trumpet, "Loose the four angels that have been bound at the great river Euphrates." And the four angels were loosed, that had been prepared for the hour, and day, and month, and year, to slay the third part of the men. And the number of the armies of the cavalry was two myriads of myriads. I heard the number of them. And thus I saw the horses in the vision, and those who sat on them, having breastplates, fiery, hyacinthine, and like brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three plagues, the third part of the men was killed; by the fire, and the smoke, and the brimstone, that issued out of their mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like serpents, and have heads, and with them do they hurt.

And the rest of the men, who were not killed by these plagues, repented not of the works of their hands, that they should not worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

And I saw another mighty angel descending from heaven, clothed with a cloud, and the rainbow was on his head, and his face was as the sun, and his feet as pillars of fire: and he had in his hand a little book opened: and he set his right foot on the sea, and the left on the earth, and cried, with a loud voice, as a lion roareth: and when he had cried, the seven thunders spoke with their voices. And when the seven thunders had spoken, I was about to write, and I heard a voice from heaven, saying, "Seal the things which the thunders spoke, and write them not." And the angel whom I saw standing on the sea and on the earth, lifted up his right hand to heaven, and sware by Him that liveth forever and ever, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there should be no more delay, but in the days of the voice of the seventh angel, when he should be about to sound, the mystery of God should be finished, as He declared to His servants the prophets. And the voice which I heard from heaven spoke with me again, and said, "Go, take the book that is opened in the hand of the angel who stands on the sea and on the earth." And I went to the angel, and said to him, "Give me the little book." And he saith to me, "Take, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be as sweet as honey." And I took the little book out

of the hand of the angel, and ate it up. And it was in my mouth sweet as honey; and when I had eaten it up, my belly was made bitter. And he said to me: "Thou must prophecy again of many peoples, and nations, and tongues, and kings."

And there was given to me a reed like a rod, he saying, "Rise, and measure the temple of God, and the altar, and those who worship therein: and the court that is without the temple leave out, and measure it not; for it is given to the Gentiles: and the holy city shall they tread under foot forty-two months. And I will endow my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees and the two lampstands that stand before the Lord of the earth. And if any one desire to hurt them, fire issues out of their mouth, and devours their enemies: and if any one desire to hurt them, thus must he be killed. These have authority to shut the heaven, that no rain fall in the days of their prophesying: and they have authority over the waters, to turn them to blood, and to smite the earth with every plague as often as they will. And when they shall have finished their testimony, the beast that ariseth out of the abyss shall make war with them, and shall overcome them, and shall kill them. And their remains shall lie in the public square of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And men of the peoples, and tribes, and tongues, and nations, see their remains three days and a half, and shall not suffer their remains to be put into a sepulchre. And those who dwell upon the earth rejoice over them and make merry, and shall send gifts one to another; because these two prophets tormented those who dwell upon the earth. And after the three days and a half, the breath of life from God entered them, and they stood upon their feet; and great fear fell upon those who beheld them. And they heard a loud voice from heaven, saying to them, "Come up hither." And they went up to heaven in the cloud; and their enemies beheld them. And in that hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain seven thousand names of men: and the rest were affrighted, and gave glory to the God of heaven.

THE SECOND WO IS PAST: BEHOLD, THE THIRD WO COMETH QUICKLY.

AND the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world is become our Lord's and His Christ's, and He shall reign forever and ever." And the

twenty-four elders, who sit before God on their thrones, fell upon their faces, and worshipped God, saying, "We give Thee thanks, O Lord God the Almighty, who art and who wast; because Thou hast taken up Thy great power, and hast reigned. And the nations were enraged, and Thy wrath came, and the time of the dead to be judged, and to give reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great, and to destroy those who destroy the earth."

And the temple of God in heaven was opened, and the ark of His covenant was seen in His temple: and there were lightnings, and voices, and thunder, and an earthquake, and great hail. And a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars: and she being with child, crieth, travailing and pained to bring forth. And another sign was seen in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven diadems on his heads. And his tail sweepeth the third part of the stars of heaven, and it cast them to the earth. And the dragon stood before the woman who was about to bring forth, that, when she brought forth, he might devour her child. And she brought forth a male child, who is to rule all the nations with an iron rod: and her child was caught away to God and His throne. And the woman fled into the wilderness, where she hath a place prepared by God, that they should nourish her there a thousand two hundred and sixty days. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, the old serpent that is called the Devil and Satan, that deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, "Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ: for the accuser of our brethren is cast down, who accused them before our God day and night. They also overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even until death. Therefore, rejoice, ye heavens, and ye who tabernacle in them! Wo to the earth and to the sea! for the devil is gone down to you, having great wrath, knowing that he hath but a short time." And when the dragon saw that he was cast to the earth, he persecuted the woman that brought forth the male child. And to the woman

were given the two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water, as a river, after the woman, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon cast out of his mouth. And the dragon was enraged about the woman, and went away to make war with the remnant of her seed, that keep the commandments of God, and have the testimony of Jesus.

WAYMARKS IN THE WILDERNESS.

JUNE, 1857.

THE TYPICAL NATION AND ITS INSTITUTIONS.

BY JAMES INGLIS.

The Gospel of the grace of God is shorn of its glory in every exhibition of it which attempts to veil the reproach of the Cross, and to reconcile it with the wisdom and science of a fallen world. To-day, as truly as in ancient times, the preaching of the Cross is, to them that perish, foolishness, and it is best that we should at once see our calling, "how that not many wise men after the flesh, not many noble, not many mighty men are called." To one who has exchanged the superficial speculations of the age for the august purpose of God, which He purposed in Himself before the world was, and who has learned to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, it is sometimes difficult to forego the expression of a conscious superiority, and to restrain the utterance of contempt for the vanities of science and philosophy, as opposed to Revelation, and still more of wealth, and pride, and ambition. But it is better that we should fully realize the place which the Truth and the true Church must occupy in this world, and that we should occupy it with meekness and humility.

With that attitude, however, the highest appreciation of the vastness of God's grace to us is not inconsistent, and from the lowest places in the valley of humiliation, we can look up and see the mountain tops all a-glow with the radiance which is soon to burst into the splendor of an everlasting day. In the meagre sketches of the prophetic revelation during the first 2,500 years, contained in previous numbers of this journal, we have realized something of the majesty of the truth. It is not a thing of yesterday. To the hearts of our first parents, in their fall, it brought life and hope: advancing to a fuller manifestation, it raised Abraham in life and destiny to the dignity of the friend of God: and still, as it advances in clearness and certainty, the history of what is past lends confirmation to the prophecy of what is future—while each successive revelation is a stepping-stone to yet ampler discoveries. When God made a covenant with Abraham, He revealed some striking particulars in the fortunes of his descendants, in order that the faith of future generations might be upheld under His apparent delay to fulfill the covenant. As a traveler to a distant city by an unfamiliar path, who has received a chart of the way, gains confidence in his guide when he finds the first stages of his journey accurately delineated, so the Church, traveling to the city which hath foundations, gains assurance of hope when she finds the progress of events answering to the course of prophecy.

In an article on the Exodus, at page 193, we found an exact fulfillment of the prediction made to Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they serve will I judge: and afterward shall they come out with great substance." We must remind our readers that this was in no sense a fulfillment of the covenant to Abraham, which, as Paul distinctly shows, was not made with reference to the natural descendants, but with reference to "that one Seed, which is Christ." The deliverance of Israel was, however, an important evidence that God was carrying events forward to the fulfillment of His promise. For important ends connected

with its execution, He separated that people from all others, and established peculiar relations between Himself and them. "To them," says Paul, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came; who is over all, God blessed for ever. Amen." To them was committed the oracles of God, and their law was a schoolmaster to bring them to Christ.

While we are called to admire the wisdom of those providential arrangements and positive institutions by which the objects of their national existence were secured, we must look beyond all that is merely national, in order to a just estimate of God's dealings with them. In their history, constitution and laws, we find a complete system of types, in which the great purpose of mercy is unfolded in its principles and issues. The record of their history has a higher aim than the ordinary interest and advantages of history: like all other scripture, it is profitable for doctrine, admonition, and reproof; and contributes to make the man of God perfect, thoroughly furnished to every good work. Often, in those portions of Scripture which are slighted as obsolete, or read for their historical interest alone, we have the most luminous exhibitions of the great truths of human redemption; and in the neglect of these lessons, we cut ourselves off from an important means of comfort and sanctification.

This is no human fancy. The typical character of the nation and its institutions, is frequently and variously illustrated in the New Testament. Paul, having narrated the incidents of their earlier history, says, "all these things happened unto them for types, and they are written for our admonition, upon whom the ends of the world are come." In the Epistle to the Hebrews, when he is illustrating the character and office of Christ by a historical type, he pauses to rebuke the neglect of such sources of higher instruction. "For while, for the time, ye ought to be teachers, ye have need that one teach you again what are the first principles of the oracles of God, and are become such as have need of

milk." The proofs of the typical character of the chosen nation and its institutions, are very abundant in the New Testament. There are at least forty references to the types of the book of Leviticus. We have a multitude of references to the book of Psalms, showing that what are too often treated as Jewish national odes, or as hymns for a temple service that is abolished, are full of Christ and His Church, of whom the persons, places, and events primarily contemplated were types. Though it is not to be denied that typical interpretation has often been carried to the most fantastic and unwarrantable lengths, we can not, with such inspired examples, question their true use, and these examples are sufficiently numerous to furnish us with a safe guide to the general meaning of the types. The Old Testament becomes a new book to him who has found this key to unlock its treasures. An old writer says that God, in the former dispensation, was teaching His children their letters. In this dispensation, they are learning to put them together, and they find that the letters, arrange them as they will, spell *Christ*, and nothing but CHRIST.

In a future article we hope to show what is the ultimate relation of Israel to the grand purpose of God, and the place they shall occupy in the glorious dispensation which is to succeed the present; but in this place we desire to delineate, though in a rude outline, the further development of the truth contained in the system of types to which we have referred. A thorough discussion of the subject would require a division of the types into two principal classes, which might be designated the providential and the positive—*the providential* designating the typical import of their national existence, and the incidents of their national history; and *the positive* designating those types which were more formally instituted and systematically arranged by the express ordinance of Jehovah.

The existence of the nation itself is evidently typical of the redeemed of the Lord, to whom, in the fullest and loftiest meaning, all the names, dignities, and privileges of the former are transferred: as when Peter applies to believers the very

language which God addresses to His ancient people, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people:" and when Paul, writing to the Philippians, claims, "We are the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The history of this people, from their origin, is, in every particular, typical. As Paul expressly declares, when relating the leading particulars of their deliverance from Egypt, and their course in the wilderness, he adds, "now these things were our examples," or, more correctly, "types of us." We are, therefore, led back to the condition in which God found them, and called them to be His people; and in the abject misery and degradation of the Israelites in Egypt, we have an impressive type of the bondage to sin and the spiritual debasement from which the grace of God rescues His Church. No one needs a guide to the type of wrath impending over a guilty world, in the destroying angel about to go forth against the Egyptians; and the Spirit of God has again and again interpreted to us the blood of the slain Lamb sprinkled on their lintels and door-posts. "Christ our passover," says Paul, "is sacrificed for us." We have salvation, not for our righteousness' sake, but through the blood of the Lamb; and what a joy it was for the elect family to stand with their shoes on their feet, and their loins girt, safe within the house whose door-posts were sprinkled with blood, while the destroying angel was abroad in judgment.

But it is a meagre and elementary view of salvation which rejoices only in deliverance from wrath; and so we find the people delivered from wrath also delivered from bondage, and led out of Egypt into the seclusion of the wilderness. This, God also accomplishes by a strong hand and outstretched arm, leading them through the depths of the sea, which proved a grave to their enemies, till they stood with songs of victory on the farther shore, a ransomed and a free people—as though from death they had issued into a new life. The same truth is here typically expressed in the history of Israel, which is emblematically taught in the baptism of believers: they have passed from death unto life—dead to sin,

they are alive unto God; separated from the world, they are now holy unto the Lord. Rescued from the flood, and their oppressors overwhelmed by its waves, they were free, but still in the wilderness, and far from the land of their rest—an apt type of believers, as strangers and pilgrims here; traveling on, safe, indeed, under the shadow of their Divine Protector, but yet far from home. We might follow their wanderings, and find the most instructive types at every step of their progress. The manna which they gathered for food, is a type of the bread from heaven, by which the spiritual life is nourished. The waters from the smitten rock, which followed them, is a type of the water of life from Christ our rock, which flows for the refreshment of His weary Church. In hostile tribes, we have types of spiritual foes; in Israel's wars and victories, types of the spiritual conflicts by which believers are made more than conquerors through Him that loved us. And at last, in their peaceful possession of Canaan, we have a type of our eternal rest in the purchased possession, redeemed from the enemy, and purged from all evil.

But we hasten to glance at the institutions and ritual ordained by God, constituting what we have designated *the positive types.* In these, we find a constitution and laws admirably adapted to secure the objects of Israel's national existence; but we have at present to do with them as a typical illustration of the character, office, and work of Christ. These illustrations were not designed for the instruction of the Jews alone. Moses and all the prophets knew "that not unto themselves, but to us they did minister the things, that are now reported to us by them who have preached the gospel to us." The types were prophetic; they were shadows of good things to come—they teach us the truth regarding those which have come; and the light of types accomplished, teaches us the interpretation of those which remain to be accomplished. They are expressly said to be for "our admonition, upon whom the ends of the world have come."

In the arrangement of the great system of types, we come first of all to the recognition of the typical nation, and the establishment of typical relations between that nation and

God. We followed the people, in a former article, from the shores of the Red Sea to Sinai, where at length the national organization was completed. This nation was designed to be a type of a pardoned people, enjoying a dispensation of mercy, and conducted through grace to a heavenly inheritance. They must therefore, as a nation, be shown as proper objects of mercy; and in order to this, they must first be seen under a dispensation of righteousness. Accordingly, at Sinai, God proposed to them a constitution of strict law, in obedience to which they should secure perpetual prosperity. "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people, for all the earth is mine." This, with presumptuous self-confidence, they engaged to do. "All the people answered together and said, All that the Lord hath spoken we will do." Upon this voluntary assent, God ratifies the relation between Himself and them as their King, and announced His law to them. Our readers remember the terrors of the scene: the mount that might not be touched, and that burned with fire; the blackness, the darkness, the tempest, the sound of a trumpet, and the voice of words, in the presence of which even Moses quaked. The covenant is announced; Israel is a nation; and Jehovah is their king. It will be understood, however, that all this has reference only to national obligations and temporal blessings, and does not interfere with God's precious covenant with Abraham. Under that constitution, as before it, salvation was only by faith. "For the promise that he should be the heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith: for if they which are of the law be heirs, faith is made void, and the promise made of none effect." The blessings promised as the reward of obedience, are, it is to be observed, national and temporal blessings, and only a type of Eden restored—the true inheritance is of faith that it might be by grace.

How vain and presumptuous were the self-righteous engagements of Israel! Forty days afterwards, the Lord proclaims their utter failure: "They have turned aside quickly out of

the way which I commanded them; they have made them a molten calf and have worshipped it." The covenant was already broken, and as a nation they were guilty and condemned. It was then that Jehovah proclaimed Himself to be "the Lord God, merciful and gracious;" a character abundantly sustained in all His dealings with a stiff-necked and rebellious people. To a guilty nation, God gave the institutions of His grace, which were a shadow of good things to come—fully and clearly exhibiting sin and the sinner, grace and the Saviour; so that an old writer styles the book of Leviticus, in which they are recorded, "the Gospel according to Leviticus."

In a typical exhibition of the plan of mercy, there was first of all a manifestation of the Divine presence in THE TABERNACLE, or palace of the king of Israel, to which a reconciled people might approach, where intercession might be made for them, where His will might be made known, and His blessings dispensed. The tabernacle was constructed in strict accordance with a pattern which was shown to Moses on the mount, and in its most sacred retirement the glory of God dwelt—blessed thought!—over the Mercy Seat. This type of the heavenly place must not be understood as representing the final inheritance of the glorified saints, but the glorious manifestation of the Divine presence, into which our High Priest has now entered; which we may now enter boldly by faith, and which shall at last abide with men. The entrance of Israel into the promised land, at the end of their pilgrimage, after the heathen had been driven out before them, is the type of the Church's entrance into the possession of a redeemed and renewed world, and then "the tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and He shall be with them and be their God."

The typical arrangement and uses of the Tabernacle might well occupy the whole of such an article as this, but we must hasten to say, that for its service there was A HIGH PRIEST, "ordained for men, in the things of God, to offer both gifts and sacrifices for sin." He was selected by God from among

his brethren as one who could sympathize with them, and carry their cases affectionately to the Mercy Seat; a type of our great High Priest, who was in all points tempted like as we are, through whom only we can come to God, and through whom only God's mercy can come to us. At the inauguration of the high priest, he was washed at the holy laver, and then stood a type of Him who is holy, harmless, undefiled, and separated from sinners. He was clothed with the ephod, and its curious girdle; a type of Christ, arrayed in righteousness and girt about with salvation—its robes of blue intimating His heavenly nature, and its bells and pomegranates telling that He comes laden with joy and blessings. He put on the official breast-plate, with the names of the tribes graven on its precious stones, representing Christ's loving and unfailing remembrance of His people. In the midst of it were Urim and Thummim, types of light and love. The consecrating oil poured on his head, pointed him[3] out as the type of the Lord's Anointed. The earthly high priest was a sinful man, and, that he might typify a sinless Saviour, sacrifice was first of all offered for his own sin; then, being ceremonially pure, he entered on his office, and for seven days—the number of perfection, a type of eternity—he remained in the Tabernacle, to intimate that Christ is a priest forever. The high priest, thus perfected, was the grand medium of communication between the people and Him who dwelt between the Cherubim.

The basis of all worship for fallen man is SACRIFICE, for "without shedding of blood there is no remission of sins." A righteous and holy God can not show favor to guilty man in any measure, or under any dispensation, without a propitiation for sin. This truth was taught from the first, in all God's dealings with mankind; and now, under a fuller revelation of His plan, the most numerous and instructive types are those sacrifices and offerings which illustrate the work of Him who hath loved us and hath given Himself for us. Our limits permit us only to glance at a few of the chief characteristics of those sacrifices which they offered year by year, continually.

The leading and most familiar view of sacrifice, is that it represents Christ suffering for us, the just for the unjust, that He might bring us to God; His endurance of the curse of a broken law, that we might be delivered from the curse: but it is a great mistake to suppose that this is all that is taught in the typical offerings, or all that is meant by Christ's offering Himself for us. In the system of types, this is the great truth taught in the blood of *the Passover Lamb*, sprinkled on the door posts, by which they were delivered from death; but after they are redeemed from Egypt, there are great truths regarding their acceptance with God, their standing in His favor, their restoration when they fall, and their consecration to His service, illustrated by the variety of offerings. The fundamental truth is, indeed, always kept in view, and is again and again enforced; for it was necessary to remind those who lived under such a system, that those sacrifices could never in themselves make the worshippers perfect, for it is not possible that the blood of bulls and of goats should take away sin. The sacrifices were therefore constantly renewed, to point the faith of those who offered them forward to the true sacrifice, which they prefigured. This was the impressive lesson of the sacrifice of the great day of atonement, when the high priest entered into the holy place every year with its blood, and which the Apostle, in the Epistle to the Hebrews, contrasts with the perfect offering of which it was the type—"for Christ, after he had offered one sacrifice for sin, for ever sat down at the right hand of God; from henceforth expecting till his enemies be made his footstool: for by one offering he hath perfected for ever them that are sanctified."

The principal offerings beside these, which show other important aspects of Christ's redeeming works, are: the burnt offering, the meat offering, the peace offering, the sin offering, and the trespass offering. To point the way to a correct understanding of these types, it is important to notice a distinction which divides them into two classes: I. Those offerings which are said to be a sweet savor to the Lord, namely, the burnt offering, meat offering and peace offering,

and, II. Those which were regarded as an expiation, and are not burned on the altar as a sweet savor to the Lord, namely, the sin offering and the trespass offering. It is scarcely necessary to say that Christ offered Himself once for all, and these numerous offerings but typify different aspects of His work. The nature of the case requires this variety; for as a shadow of a solid body gives us but one outline of it, and we must change its position and obtain another shadow in order to see any other aspect of it, so a number of types must be employed to represent the completeness of Christ.

Of the first class, THE BURNT OFFERING is commonly but erroneously understood to represent Christ as made a curse, and enduring the wrath of God for us—in other words, it is confounded with the sin offering, which was not burnt upon God's altar, but sent away from His presence and burnt without the camp. The burnt offering is, on the contrary, accepted as a delight, and its smoke ascends from the altar a sweet savor to the Lord. It represents Christ offering Himself for us in fulfillment of all we owe to God in the unreserved consecration of our being to Him—as he is described in the Psalm, exclaiming, "Lo I come to do thy will, O God." His whole being is thus joyfully devoted to glorify the Father, to do the will of Him that sent Him; to fulfill all righteousness. The fire of the altar represents, not the wrath of God consuming the sin offering, but God's acceptance of the sacrifice, and that Christ is, so to speak, consumed in His service.

The Burnt offering was wholly consumed on the altar, but THE MEAT OFFERING, though first offered to God, was given for food to the priests, and is a type of Christ, consecrated, indeed, to God, but in that consecration devoting Himself in love to man—going about continually doing good. Both tables of the law were broken; and as it became Him, as our representative, to fulfill all righteousness, we see Him, in the burnt offering, fulfilling the first, which was man's duty to God—and in the meat offering we see Him fulfilling the second, which was man's duty to man. The whole of the frankincense, which was an essential part of the meat offer-

ing, was burned upon the altar, intimating that while man enjoyed the blessing, God had all the praise. These two sacrifices—the burnt offering and the meat offering—viewed in the light here suggested, carry our views of the great truth, that Christ gave Himself for us, far beyond the single idea of enduring the penalty of a broken law to deliver us from wrath, which too frequently is all that is taught for gospel. We see Him as *our righteousness* in the fullest sense, as fulfilling the law in a holy and perfect obedience, in a life that is all love to God and all love to man; and we are not only saved from wrath, but justified from all things, and are accepted in the beloved.

It may be proper here to remark, regarding typical sacrifices in general, that they have a twofold significance, as they not only represent Christ offering Himself for the believer, but also represent the believer offered to God in Christ. Thus, in His death upon the cross, we behold Him made sin for us, but at the same time we are crucified with Christ, and reckon ourselves dead unto sin, and alive unto God. In the burnt offering and the meat offering, we see Christ fulfilling both tables of the law, for righteousness to every one that believeth; but we also see believers acceptably presented to God in Christ, to the consecration of their being to His will. The idea of our obedience as the ground of our forgiveness and acceptance, is excluded in every view of the case; for we already have forgiveness through His blood, and being justified by faith, we have peace with God. But delivered from sin, and constrained by grateful love, we acknowledge ourselves to be His: and, in Christ, He accepts us. So, with evident allusion to the burnt offering, Paul says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And with evident allusion to the meat offering, he styles the tokens of affection sent to him in his bondage, by the saints at Philippi, "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

In the PEACE OFFERING—part of which was burned on the

altar, and part given to the priest, while on the remainder the offerer feasted with his friends—we have a lively type of Christ in all His fullness given to the Church. God, as a Father, provides a feast for His children, and, in infinite condescension, shares it with them. The priest, as distinguished from the offerer, is a type of Christ, and when the priest receives his share of the sacrifice, we behold a type of Christ Himself sharing the blessings and the glory He has procured for His people. He is not only the author and finisher of their faith, but in their enjoyment of salvation He shall see of the travail of His soul, and be satisfied. Thus it is that believers have fellowship with one another, and "truly," says John, "our fellowship is with the Father, and with his Son, Jesus Christ."

In these three offerings, we meet with no thought of sin, or aught that is offensive to God. Each of them is the presentation to Jehovah of something, in the acceptance of which He finds delight and satisfaction. In the second class of offerings we find sin, confessed and judged; but sin atoned for and blotted out. They are not burned on God's altar, nor are they described as a sweet savour; but are sent away from God's presence, and are burned without the camp. The offerings of this class are two: THE SIN OFFERING and THE TRESPASS OFFERING—the former being an offering for sin in our nature, the latter for the fruits of it in actual trespasses. They, as we have intimated, represent Christ as made sin for us, and bearing the cross. The offering was required to be perfect in its kind, without blemish or defect, to represent the holiness of Christ—the sinless was made sin. The manner in which it is treated, shows how really the Lord laid upon Him the iniquities of us all; the Holy One of God is made sin for sinners, and the Blessed One is made a curse for those who were under the curse.

Our readers can not be so sensible as we are of the meagreness of these notices of this marvellous series of illustrated lessons on the great doctrines of the Gospel. We have mentioned but a few of the types, and these we have looked at in but few of their particulars. The most we can hope is, that

we may have pointed the road to the rich mines from which these specimens are gathered. One thing will be found true in all investigations of them : each type separately, and all of them together, exhibit Christ—only Christ. In their variety and complexity they only show how the Holy Spirit labors, so to speak, to keep Christ, in all His fullness, before the eye of faith.

To return for a moment to the typical nation. We have seen how they fell from their allegiance, and we have glanced at the institutions through which their injured King dispensed His grace to them. We can not follow their devious course in the wilderness, nor rehearse their wars and victories, though all their history is full of meaning. But behold them, at last, led by Joshua into the promised land, a type of the Church introduced into the inheritance that is incorruptible and undefiled, and that fadeth not away. The type is, in its nature, incomplete ; the sin and sorrow of that land does not serve as a type of the state of the redeemed in their possession. We have, however, a type of the universal joy and triumph of that state in The Feast of Tabernacles, when all goodly trees furnished boughs to form shady and fragrant bowers — in their luxuriant verdure, and the festal mirth that filled them, exhibiting an image of Paradise regained. Men, dwelling in peace, sent up to God songs of praise. The joy of harvest, and the shouting of men that trod the wine-press, mingled with the joy peculiar to the feast. The remembrance of the perils of the wilderness gave zest to the blessed Sabbath-keeping. In the antitype of this festival, when the earth is covered with new created loveliness, and the pilgrim Church finds herself home at last, the remembrance of the great tribulation out of which she has come, will lend the highest charm to that peace and joy in which she shall sorrow no more at all. For the present, these offerings, which at once typify Christ for the Church, and the Church in Christ, speak to us of suffering and trial. His lot here was sacrifice, self-denial, shame, and hatred ; and as He is, so are we in this world. In the language of another, "As Luther said, ' Our spouse is a bloody husband to us.' He will not let

us have this world until He has it. His day is at hand; for that day He waits. Let us be content to wait with Him yet a little while; and, while many are anticipating His kingdom as a kingdom without His presence, and without His saints, let us look for the resurrection of the dead, and the life of the world to come."

THE PHARISEES AND SADDUCEES.

BY JOHN HOGG.

The spirit of religion rapidly evaporated, after the return of the Jews from the Babylonish captivity; and, as one result of this declension, Judaism, instead of presenting an unbroken front to the heathen, was divided into a number of rival sects. A cold, dead formalism extinguished the religion of the heart; and it was imagined that a rigid observance of forms and ceremonies invested the worshippers with a character of worth and merit, in the sight of God. Religion became subservient to politics, and the Jews contended for the religion of their fathers, not so much on account of its involving the hope of a spiritual deliverer, as from patriotic and national considerations. Thus, when the Syrian kings, in the second century before Christ, endeavored to substitute the worship of Jupiter for Jehovah, and to introduce Greek culture in the place of Jewish rites, the national spirit was completely roused, and many — such as Eleazar and his seven sons — preferred death to apostasy from the peculiar institutions enjoined by the law of Moses. Judas Maccabeus and his brave brothers collected those who remained faithful to their religion, and retired into the wilderness till they gathered strength, and acquired the necessary discipline, till they

became so strong as to drive out their enemies, and render Judea, for a short time, independent of foreign control. Jonathan Maccabeus assumed both kingly and priestly functions, though he had no connection with the tribe of Levi; and, in opposition to the exclusive character of Judaism, he entered into covenant with the Romans and other heathen nations. These facts conclusively show that the religion of the Maccabees partook quite as much of a political as of a sacred character, and hence worldly policy was curiously blended with religious observances. The strict Jewish party, on the contrary, called, in the first book of Maccabees, the Congregation of the Assidæans, maintained that all such political movements were totally opposed to the genius and character of their religion, and that it was entirely illegal for any one, who was not descended from Aaron, to usurp the functions of the priesthood. Those who composed this party, instead of manfully opposing their heathen aggressors, retired into deserts and solitudes, and were esteemed by the people peculiarly holy. The first party became the Pharisees of a later age; and the second were the Essenes, who reached the height of their fame about the commencement of the Christian era.

The word Pharisees means Separatists, denoting that they were *separated* from others, on account of their supposed holiness. It is not known with certainty when they assumed this name, whether in the time of Judas Maccabeus, one hundred and sixty years before Christ, or somewhat earlier. But this is simply a point of antiquarian interest, since the germs of their distinguishing principles are observable immediately after the Babylonish captivity; and we have an excellent view of their strong national feelings, and self-righteous dependence on their own works for salvation, in the various books of the Old Testament Apocrypha. This national feeling was greatly strengthened by the rapid and remarkable success of the Maccabees; the victory over the Syrians; the total destruction of the Jewish party who had sympathized with their heathen persecutors; the subjugation of the Idumeans; the humiliation of the Samaritans, together with the

destruction of their temple on Mount Gerizim. All these events conspired to rouse the national spirit, and led the more sanguine to suppose that Judea would soon become the mistress of the world.

The Sadducees, as the opponents of the Pharisees, were the sceptics of the age, and their creed, like that of modern Unitarians, chiefly consists of negatives. Some have derived the name from Zadok, their founder, who taught that we should obey God, not for the hope of reward, but for the love of virtue — a sentiment which after ages construed into a denial of future rewards and punishments; while others derived the name from Zadikim, the just ones, as if they only entertained just views of the law. The last explanation is probably the correct one, as it is evident from several passages in the books of Maccabees, that a party, identical with the Sadducees, denied the doctrine of the resurrection. Now, as the Pharisees and Sadducees are opposed to each other, it is obvious that an intelligent account of the one presupposes a history of the other; and hence we shall give a short statement of the religious differences that obtained between the two rival sects.

I. The Pharisees maintained the doctrine of Providence, in connection with the freedom of the will; while the Sadducees affirmed that everything was under the dominion of chance. "When the Pharisees determine," says Josephus, that all things are determined by fate, they do not take away from men the power of acting as they think fit; since their notion is, that it hath pleased God to make a constitution of things whereby what He wills is done, but so that the will of man can act virtuously or viciously." "They ascribe all to fate (or Providence), and to God, and yet allow that to act what is right, or the contrary, is for the most part in the power of man." This mode of stating the doctrine of Divine Providence was directly opposed to the teachings and practice of the Sadducees. Those who fought with the heathen for the national independence of their country were, in consequence of their relative position to each other, divided in opinion as to the means of its attainment. The leaders natu-

rally sought to strengthen themselves, and to weaken the enemy, by foreign alliances. The soldiers, in common with the mass of the people, denounced such confederations, as expressing distrust in Divine Providence, and as a virtual departure from the living God. It was contended that the destiny of the Jewish commonwealth, as well as of individuals, was dependent in no degree on human power or prowess, but on Divine Providence alone; and hence a curse is pronounced on the man who trusts in man, and maketh flesh his arm. The Pharisees, composing the great body of the people, embraced the strict view of the subject; while the Sadducees, who had their followers chiefly among the rich and powerful, maintained the necessity for heathen alliances, and their doctrinal belief soon became conformable to their practice. They seem, at first, to have strongly asserted the freedom of the will, which was not denied by their opponents; then the doctrine of Providence gradually occupied a smaller place in their thoughts, till it was at last banished from their creed, as totally superfluous. Nor is the subject devoid of difficulties, which are beyond the grasp of the human mind. It is still an unsolved problem, how we are to reconcile the free agency of man with a doctrine which teaches that God does all things according to the counsel of His own will — a difficulty which the Pharisees do not seem to have grappled with.

II. Josephus says that the Pharisees maintained, while the Sadducees denied, the doctrine of rewards and punishments after death. "They believe that souls have an immortal vigor in them, and that, under the earth, there will be rewards or punishments, according as men have lived virtuously or viciously in this life. The latter are to be detained in an everlasting prison; but the former still have power to revive and live again." "The soul is ever immortal, and is a portion of divinity that inhabits our bodies." This strong doctrinal statement was probably put forth to meet an objection of the Sadducees. It might be said, since God directs and controls all the events of providence; since "all chance is direction, which we can not see," how does it happen that, frequently, one event happens to the righteous and the wicked,

and that, sometimes, the wicked are the prosperous in the earth? "Wherefore doth the way of the wicked prosper?" In answer to this objection, the Pharisees pointed to the time when all seeming contradictions should be reconciled, and when God's judgments, now a great deep, "should be as the light that goeth forth, and as a lamp that burneth." In order to neutralize this defence put forth by the Pharisees, it was maintained by the Sadducees that virtue is its own reward — "*in the keeping* of God's commandments there is a great reward," and not merely after they are kept; and that it is to act a selfish and unworthy part to live a virtuous life for the hope of a future reward. "Be not as those *slaves*," say they, "who serve their master on this condition, namely, that they receive a reward; but let the fear of heaven be in you." But, if the doctrine of future rewards and punishments is neither to influence our lives, nor to operate on our hopes and fears, it will soon be denied. A creed that lies, like useless lumber, in the background of the mind, will speedily be abjured altogether. Hence the Sadducees, about the time of our Saviour, maintained that there was no resurrection, neither angel nor spirit — in fact, that there was no spiritual essence in the universe, except God. Mark, xii. 18: "The Sadducees, which say there is no resurrection." Acts, xxiii. 8: "For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both." In harmony with their views, the Sadducees propounded a question to our Saviour, which seems to have puzzled their opponents — the case of a woman, who had, according to the Jewish law of marriage, seven brothers in succession, as husbands; and they asked, with an air of triumph, whose wife she should be in the resurrection, as if the simple asking of the question disproved the fact of a future life. The Saviour at once affirmed that the future life is not the counterpart of the present, and that the doctrine which they despised was taught in the Pentateuch, to which they attached the highest degree of importance — as when God said to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob" — from which He draws this inference: "God is not

the God of the dead, but of the living." The force of the argument is this: when God made this promise to Moses, the patriarchs had been dead for centuries; and, as God is not the God of *dead corpses*, but of *living persons*, it follows that the fathers must live again after the time of Moses. Matthew, xxii. 23 — 32.

It appears, from the strong, dogmatic way in which the doctrine of the resurrection is maintained in the Apocrypha, that it was denied in the time of the Maccabees. Some of those who abjured this scriptural truth were probably those Jews who conformed to Greek usages, and who are repeatedly styled "the ungodly;" for, though the heathen had some faint, inconsistent views of a future life, yet they had not the most distant conception that the body should rise from the tomb. The Sadducees, who were the infidels and freethinkers of the day, seem to have adopted the same cheerless belief — a dogma which seems to have been earnestly combatted by the Pharisees. Thus we are informed, in Second Maccabees, when some of the Israelites were slain, that "under the garments of every one that was slain there were found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law." Judas then collected two thousand drachms of silver, and sent it to Jerusalem for a sin-offering — "doing therein very well and honestly, in that he was mindful of the resurrection. For, if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And, also, in that he perceived that there was great favor laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin." 2 Maccabees, xii. 43 — 45. It is manifest, from this passage, that the doctrine of the resurrection was then denied, and that the dominant party — the Pharisees — practised prayers for the dead, just as the Roman Catholics do now.

The Pharisees maintained the doctrine of the transmigration of souls. "They say that all souls are incorruptible, but that the souls of good men only are removed into other

bodies, and that the souls of bad men are subject to eternal punishment." Josephus, in dissuading his countrymen against self-murder, asks, "Do not you know that those who depart out of this life, according to the law of nature, and pay that debt when He that lent life is pleased to require it back again, enjoy eternal fame? that their souls are pure and obedient, and obtain a most holy place in heaven, whence, in the revolution of ages, they are again sent into pure bodies; while the souls of those whose hands have acted madly against themselves, are received by the darkest place in Hades?" We have some traces of this doctrine in the Apocrypha, as when Wisdom says, "I, being a witty child, entered into a body undefiled." This peculiar belief illustrates several passages in the New Testament. Thus, when Herod heard of the fame of Jesus, after he had put John the Baptist to death, a guilty conscience, guided by the prevalent superstition of the age, forced him to exclaim, "It is John, whom I beheaded: he is risen from the dead." Mark, vi. 16. "John have I beheaded: but who is this, of whom I hear such things?" Luke, ix. 9. And when, at a subsequent period, Christ inquired of His disciples, "Whom say the people that I am?" in giving an account of the conflicting opinions of their countrymen, they say, "John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again." Luke, ix. 19. This opinion, also, serves to reconcile an apparent contradiction in the New Testament respecting John the Baptist. God had foretold, by the prophet Malachi: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The Jews expected, at the time of the Saviour's advent, that the soul of Elijah should animate the body of his forerunner, on the same principle that they maintained that the soul of Beor, the father of Balaam, Cushan Rishethaim, and Laban were one and the same. Hence, when the messenger of the Jews inquired of John the Baptist, "Art thou Elias?" he answered, "I am not;" for had he simply given an affirmative answer, they would have understood him as teaching the transmigration of souls. Thus, our Saviour, referring to the prophecy of Malachi, expressly affirms

that John the Baptist is the Elias that was to come; evidently meaning that he came in the power and spirit of Elias. Mat., xvi. 10 — 13. During the Rabbinical period of Jewish literature, it was maintained that all souls were created on the first day, and that they remained in a peculiar receptacle, called Gref, till they were needed; while, after the revolution of centuries, some of the most pious souls were allowed to inhabit other bodies. It was also a question between the schools of Hillel and Schammai, whether souls could, by their thoughts and actions, have either merit or demerit in Gref — a point probably referred to by the disciples when they inquired of our Lord respecting the blind man: "Master, who did sin, this man, or his parents, that he was born blind?"

III. The Pharisees attached great importance to the traditions of the fathers. "The Pharisees," says Josephus, "have delivered to the people a great many observances, by succession from their fathers, which are not written in the law of Moses; and for that reason it is that the Sadducees reject them, and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our fathers." These traditions are said to have been partly delivered by God, for men, at Sinai, and were transmitted, by oral tradition, by Moses to the Judges, by the Judges to the Prophets, and, finally, to the men of the great Synagogue, till they were reduced to writing by Rabbi Judah, the holy, and embodied in the Talmud; they are partly the traditional expositions from a remote age, of how the Mosaic law was then understood. But these traditions were frequently in direct conflict with the written word, and hence the Saviour affirmed that they made the law of God void by their traditions. Of this we have many remarkable examples in the evangelical narratives. The Pharisees maintained that if a man should say to his father, or his mother, that whatever he intended to devote to their support should be dedicated as a gift to the temple service, though he might afterwards repent of his rash vow, yet he was precluded from contributing anything to their sustenance. Mark, vii. 14. On another occasion

they found fault with our Saviour for curing a man on the Sabbath, though they made no scruple of pulling a sheep out of a pit on that day; and they severely blamed His disciples for plucking the ears of corn on the Sabbath to appease the cravings of hunger, though David and his men, in a case of similar necessity, ate the shew-bread, which, in ordinary circumstances, was only lawful for the priests. And though the Sadducees attached no value whatever to tradition, yet they equally made the law void by their timid and unmeaning literalities. They held to the mere letter of Scripture, without even referring to its real meaning and spirit — a mode of explaining away the Scriptures, while pretending to receive them, which the Saviour rebukes in His Sermon on the Mount. Thus, He taught that adultery and murder were not to be confined to the outward act, as the Sadducees imagined, but to the intention — that adultery may be committed in the heart — and that hatred is murder.

A short time before the coming of our Saviour, the Pharisees were divided into two parties — the schools of Hillel and Schammai. Hillel was a Babylonian Jew, whose fathers had remained in Babylon after the return of the Jews to their own land. It is said that he was descended from the royal family of David, by the mother's side, and that he was born in the year 75 before Christ. He visited Judea in his fortieth year, and propounded a system, the influence of which is felt and acknowledged at the present day. He endeavored, with no very great success, to mediate between the Pharisees and Sadducees. With the former, he maintained the authority of the traditional law, and, with the latter, he affirmed that the traditions of the fathers can only be explained in harmony with the written word. He held that due attention must be given, not only to the words of the sacred writers, but to their evident meaning and design. But, as his two rules of faith, Scripture and tradition, were frequently opposed to each other, he laid down seven rules, by which they might be brought into, at least, seeming harmony. He also brought several traditions with him from Babylon, which, it was supposed, the Palestinian Jews had lost.

The school of Schammai arose somewhat later, and they were always opposed to the school of Hillel. Schammai was a Palestinian Jew, who, both in theory and practice, asserted the supremacy of the oral over the written law — that the former was like wine, and the latter like water. He looked with no friendly eye on proselytes, lest they should corrupt and lower the tone of Judaism ; and his followers were chiefly distinguished for the austerity of their manners, and the punctiliousness of their religious observances. They were Pharisees of "the straitest sect," to which the apostle Paul evidently belonged. Such was their intolerant zeal for the law, that, if a man became sick on the Sabbath, and if his life depended on the prompt application of a remedy, they at once decided that the man must die ; thus contending for forms and ceremonies, while they neglected mercy, righteousness, and the love of God.

It is obvious, from the preceding sketch, that the Pharisees expected salvation from their slavish adherence to the Mosaic ritual ; while the Sadducees were the *freethinkers* of the age, and embraced a creed almost wholly negative. The Pharisees exercised the greatest influence over their countrymen, while the Sadducees chiefly obtained adherents among the rich and the noble. The former cherished the most fraternal feelings towards each other ; but the latter were repulsive in their manners, and, in the selfish spirit of scepticism, were indifferent to each other's welfare. But the one thing which characterized the Pharisees was their self-righteous pride — their dependence on the Mosaic law for justification before God. This error, to which the early churches were particularly subject, is denounced by Paul in the very strongest language ; and he places faith and works in complete opposition to each other. He repeatedly affirms, almost in the very words of the Psalmist (Ps. cxliii. 2), "By the works of the law shall no man living be justified." He proves that all are guilty before God, and are shut up as close prisoners to the righteousness of the Gospel ; and he clearly shows that, if any of his converts submitted to circumcision with the design of meriting the favor of God, and obtaining heaven, he had

fallen from grace, and Christ could profit him nothing. And, as this is an error into which the carnal mind is apt to fall, under new forms and in different circumstances, we must guard against secretly cherishing the very errors which we deplore, as we remember that justification by faith alone in the merits of Christ is, as Luther expresses it, *the article of a standing, or of a falling Church.* It is the central sun, round which all the doctrines of grace revolve, and it is vital to the faith and hopes of the genuine Christian.

DEMONIACAL POSSESSIONS AND WITCHCRAFT.

BY JAMES PYPER.

Amid the conflicting sentiments regarding our relations to God and eternity, by which the world is distracted, nothing is more apparent than the extent to which men's passions and prejudices affect their views of the truth. Nor need it surprise us that the most conclusive evidences should fail to convince men of the truth of Christianity, since its doctrines and precepts are directly opposed to their depraved passions, appetites, and interests. "Ye would take away our gods, and what have we more?" If these evidences could be supposed to be ten thousand times stronger than they are; could men see, every day, the most striking miracles in support of the Gospel; even should the dead be raised to life, as witnesses of its divinity, the multitude might be staggered for a while, but they would not believe; for we have power over the mind's eye as well as over the bodily organ, and can easily shut it against the rays of divine truth whenever they become painful to us. The correctness of this view is

proved, not more by the scepticism than by the credulity of the bitterest enemies of our faith. For, while infidelity, boasting of its enlightenment, has constantly hurled the reproach of fanaticism, bigotry, or superstition, against those who receive the heavenly truth of this Gospel, sceptics have very commonly displayed a weak credulity with reference to anything that ministers to the cravings of depravity. Those who make the loudest demands for more evidence when the claims of Christianity are urged, are ready enough to accept assertion for proof when the Word of God is contradicted; and those who proudly call themselves "rational," in opposition to the humble trust of the disciples of Christ, seem to be staggered by no extravagance or absurdity which promises to shield human corruption from the scathing flashes of eternal truth.

Throughout those dark ages when the simplicity of the Gospel was corrupted by admixture with the grossest superstitions of paganism, the popular mind was ruled by puerile terrors of ghosts and hobgoblins, necromancy and witchcraft. At the Reformation, the light of the Bible scattered these creatures of the night; and human intellect, unfettered—even though unsanctified, sprang forward in the pursuit of science and philosophy. It was the craft of Satan to pervert the light of Christianity, and to turn science and philosophy against the very means by which the minds of men had been emancipated for the pursuit of them. All belief in the spiritual and supernatural was ridiculed as childish and unphilosophical; and the proudest triumph of speculation was to reduce all the hopes and aspirations of the heart within the narrow sphere of the material and temporal. Though not always plainly avowed, the master doctrine and keystone of the Infidel systems was, "Death an Eternal Sleep." It would be a curious and instructive study to ascertain the influences under which this course is now being reversed, so that Infidelity is invoking spiritual or demoniacal witnesses against the materialism which it fostered, and the exploded superstitions of a corrupt Christianity are revived, to sustain the most grotesque speculations regarding a disembodied immortality.

The question between Christians and this most recent sect of Infidels, who style themselves 'Spiritualists,' is not regarding the possibility of spirits holding communication with men, but regarding the nature and origin of the particular communications on which they rest their faith. The quarrel of the new sect is with their predecessors and their former selves when they argue the possibility of such intercourse with the invisible world. The Word of God teaches that there are legions of evil spirits, ever ready to do the malignant will of their chief in his attempts to contravene the grace of God, and to work wo to mankind; that they can exercise an extraordinary power over the physical elements of this world, and that they can influence the soul as well as the body of man.

For the present, passing by the proof of this in the Old Testament, we find a class of proofs bearing very directly upon the recent claims of the party to which we allude, in the numerous instances of demoniacal possession which our Lord and His Apostles encountered during their ministry in Judea and Galilee. We can understand how an unbeliever may call in question the record of these possessions, but it is unaccountable how any man, professing to believe the record and to recognize the divine mission of the Saviour, should question the reality of the possessions. It has been alleged by writers who assume the attitude of defenders of revelation, that the symptoms of demoniacal possession are the same with those of some natural disorders, and that our Lord and His disciples but speak in accommodation to popular and prevailing impressions, when they ascribe paroxysms of lunacy to the immediate agency of a demon. These writers seem to feel that they have relieved the Gospel narratives from a perplexing objection, when they have thus explained away the express language of inspiration. But they forget at what an expense they obtain this supposed advantage, since their explanation exhibits the Lord as riveting the mischievous superstitions of the age, and confirming error instead of propagating truth.

On a candid examination, the record will be found to

admit of no such explanation or apology; and we are left no choice but to admit the reality of the possession, or to reject the record and the claims of Jesus of Nazareth as unfounded. For the symptoms described are in many instances not those of ordinary disease: divination and soothsaying; telling of things absent, and foretelling things future; recognizing Jesus as the Christ, the son of God, ere yet His immediate disciples had learned the great truth; endeavoring to defeat His ministry by a premature disclosure, or to throw discredit on His claims by associating them with such testimony as theirs—these are not symptoms of ordinary disease, but these are ascribed to the demons by the inspired historians. The language of the Evangelists excludes all these accommodations and explanations, for they take care to distinguish this from natural diseases in general, and from lunacy in particular: as when it is recorded, "They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and lunatics, and he healed them." The writer seems to have been more careful to mark the distinction, because lunacy and possession had many features in common. In the example recorded in Matthew, xvii. 15, a father evidently mistook his son's malady for lunacy, when in reality he had a devil; and so the Lord treated it. "And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour." He also explained to His disciples, who had failed to cure the child, that this miracle of dispossession demanded a special preparation of prayer and fasting, as the victory over Satan was a greater achievement than the removal of an ordinary disease.

The truth is, that the casting out of devils is evidently insisted on as a display of sovereignty and power, most appropriate and important to the proof of the mission of Him who came to bruise the head of the serpent, and as an assurance of His ultimate victory, when Satan shall indeed be cast out. The bearing of these miracles upon that final triumph, and the importance of these proofs of His Messiahship, is pointed out by the Lord Himself, when, in reply to

the disciples, who came exulting in the power of their ministry, He said, "I beheld Satan fall, as lightning from heaven;" and when, in reply to the false accusation of His enemies, He forces home upon them the conclusion, "If I cast out devils by the Spirit of God, *then* the kingdom of God is come unto you."

The antagonism of the seed of the woman and the seed of the serpent, and the presage of final victory which accompanied the advent of Christ in humility, is represented in the tradition of the Church, that the heathen oracles, inspired by Satan, were then struck silent.

> The oracles are dumb—
> No voice or hideous hum
> Runs through the arched roof, in words deceiving.
> Apollo, from his shrine,
> Can no more divine,
> With hollow shriek, the steep of Delphos leaving;
> No nightly trance or breathed spell,
> Inspires the pale-eyed priest from the prophetic cell.

Without accepting the tradition, we may quote the remarks of Sir Walter Scott: "There appears nothing inconsistent in the faith of those who, believing that, in the elder time, fiends and demons were permitted an enlarged degree of power in uttering predictions, may also give credit to the proposition, that, at the Divine advent, that power was restrained, the oracles silenced, and those demons who had aped the divinity of the place, were driven from their abode on earth, honored as it was by a guest so august."

There are two examples of Satanic manifestation on record, that seem specially calculated to guard against all the evasions to which we have referred. As Bishop Warburton forcibly argues: "Our indulgent Master has been pleased to guard this important truth against the most plausible evasions of self-conceited men. To cut off all escape from a forced concession of the mighty hand of God, compelling His most averse creatures to acknowledge His sovereignty, here are

two cases obtruded on the most incredulous: The one is Satan's temptation of the Messiah; the other is the *possession* of brute animals—in neither of which cases has the power of imagination any place. In the first, the Divine patient was above their delusions; in the other, the brutal was as much below them."

In the first of these instances, in which the adversary was permitted to try if he could contravene the great work of the Redeemer, the terms of the narrative admit of no evasion. The statement is direct, that He was led by the Spirit into the wilderness, and was tempted there forty days of the devil. In the second, which is the instance recorded by three Evangelists, of the Gadarene who was delivered from a legion of demons, "And the devils besought him, If thou cast us out, suffer us to go away into the herd of swine." The extraordinary request is urged and permission is granted, as though for the very purpose of silencing every doubt, and refuting every evasion. Warburton remarks: "It is true, that the wild extravagance of human fancy may be able to form chimeras that shall affright the raiser of them to distraction, yet brutes, we all know, have none of this dangerous faculty. Therefore, when we find great numbers of them stimulated at once to an instantaneous madness, we must needs conclude that it was caused by some supernatural agent acting on their organs."

The reality of the possession is proved, alike by the subjection of the demons to the name of Christ, and their resistance of inferior powers of exorcism. This is strikingly illustrated in the case mentioned in Acts, xix. 11, where seven impostors tried to imitate Paul in casting out evil spirits. Wanting the authority and faith of the Apostle, they only aroused a power they could not withstand. With contemptuous rage the evil spirit replied to their adjuration, "Jesus I know, and Paul I know, but who are ye?" And the man in whom the evil spirit was, leaped on them and overcame them, and prevailed against them, so that they fled out of the house, naked and wounded."

The application of these proofs of demoniacal possession to

the modern instances of so-called spirit-communication by a so-called medium, may be questioned on the ground of the nature of the affection, since the possession appears to have been involuntary on the part of the patient, and since it was manifested in acts of violence and insane fury. All we design at present, by adducing such proof, is to show that evil spirits can act through the human organization; that they not only can do so, but actually have made men and women mediums of utterance and action. The question as to whether they are doing so in these modern instances, is to be separately considered. The case last cited, in connection with others in the sacred narrative, such as those of Simon Magus and Elymas the sorcerer, suggests the remark that jugglery and imposition have often been practised by designing knaves, to sustain a claim of preternatural agency. Sleight of hand, collusion and cunning, lie at the foundation of many wonders in ancient and modern times, which superstition has accepted, as proof of such a claim. The knavish often passes for the divine. It by no means follows that a thing is supernatural because it is incomprehensible to us. The time is not long past when experiments in Electro-magnetism were ascribed to the incantations of witchcraft and the agency of the Devil. The case in question is well adapted to guard us from either extreme; for if we have, on the one hand, the fraud and false pretensions of the vagabond exorcists, we have, on the other, a clear instance of a demon acting through a human medium.

But it will be observed that acts of insane fury were not the only symptoms of demoniacal possession, even in those instances to which we have referred. The utterance of what could have been known only by some superhuman intelligence, brings the possession into close connection with those cases in which, both among the Jews and among the heathen, the spirits imitated the inspiration of true prophets of God. We have, in a former article, referred to the demoniacal origin of idolatrous worship, as recognized in the Word of God; and with this, the witchcraft and dealing with familiar spirits against which the Law of Moses is so emphatically pronounced, were manifestly connected both in nature and

guilt. The claims of that law, and the recorded instances of its violation, are as little susceptible of the explanation of mere imagination, trickery or popular delusion as the instances of possession in the Evangelical narratives. This much is evident — language could not more explicitly denounce and describe a hideous reality. "To deny the possibility, nay, the actual existence of witchcraft and sorcery," says Blackstone, in his Commentary on the Laws of England, "is, at once, flatly to contradict the revealed Word of God in various passages both of the Old and New Testaments; and the thing itself is a truth to which every nation in the world hath, in its turn, borne testimony, either by examples seemingly well attested, or by prohibitory laws, which at least suppose the possibility of a commerce with evil spirits."

We must by no means suppose that authentic accounts of such intercourse are limited to the Jewish nation, or that the belief of it was peculiar to that people. Though among the heathen, the demons and evil spirits of the Hebrews are dignified by the title of gods, the same impious but preternatural powers are claimed by the priests of all their polluted altars, and the prophets of all their oracles. We can not, within present limits, give any detailed account of their superstitions, but briefly refer, as an example of the whole, to the oracle of Delphi, the most celebrated of all the oracles of Apollo. In the innermost recess of the Temple, before the golden statue of the God, was a chasm in the ground, from which the inspiration was supposed to proceed. Over the chasm stood the tripod, on which the Pythoness took her seat when the oracle was to be consulted. The prophetess or medium was in early times a young girl, but in later times a woman of fifty years, selected from among the natives of the place, for a susceptibility of temperament. After taking her place on the tripod, she gradually yielded to a delirium, the effects of which on her whole mental and bodily constitution were sometimes so violent that she was thrown into convulsions, and, after a few days, died. In this delirium or ecstasy she uttered the revelation of Apollo.

The question whether this was all a skillful contrivance of

priestcraft has been discussed both in ancient and modern times. "The early Christian writers," says Professor Anthon, "seeing that some extraordinary power must, in several cases, have been at work, represented it as an institution of the evil spirits. In modern times, opinions are very much divided. Huellmann, for example, has endeavored to show that the oracle of Delphi was entirely managed and conducted by the aristocratic families of Delphi, which are described as forming a sort of hierarchical senate for all Greece. If so, the Delphic senate surely was the wisest of all in the history of the ancient world. Klausen, on the other hand, seems to be inclined to allow some truly Divine influence; and, at all events, thinks that, even in so far as it was merely managed by men, it acted in most cases according to lofty and pure moral principles."

Without discussing the merits of the Delphic oracle, or the inspiration of the Pythoness, the Word of God enables us, in some cases, to trace both lying miracles and false prophecies to their diabolical source. Without multiplying examples, it is sufficient to refer to miracles of the priests of Egypt in the presence of Moses, which are recorded as realities—"the magicians *did so*, with their enchantments;" and, in the New Testament, to the case of the "damsel possessed with a spirit of divination, which brought her masters much gain by soothsaying," through whose testimony Satan endeavored to discredit Paul, as he formerly attempted to discredit the Lord, by the testimony of demoniacs. That there was here an actual possession is proved, not only by the express language of the narrative, but by the miracle of exorcism which Paul performed in the name of Jesus Christ. It must be remembered that this occurred in a heathen city; and the word rendered "of divination" (Πύθωνος), in the margin, "of Python," is the same that was applied to the prophetess of the Delphic oracle.

We have remarked that the utterance of superhuman intelligence by the demoniacs, brings the instances of possession recorded in the New Testament, into connection with the cases of diviners, soothsayers and workers of false miracles; but it will be observed that there is, on the other hand, a bond of

connection and resemblance in the frantic delirium, trance or ecstasy of the latter class, as in the case of the Delphic Pythoness. This is a marked feature of all description we have of the false prophets and mediums of their gods; and will be observed as characterizing all claimants to spiritual intercourse, in modern as well as ancient times.

There is one noticeable fact in all the inspired accounts of intercourse with spirits, and of the manifestation of demonical power upon men, that in no instance do we find the spirits of departed men, and least of all of departed saints, holding communication with mortals. The only seeming exception is the appearance of Samuel to Saul, at the incantations of the witch of Endor. However, this appearance, which manifestly exceeded the expectation of the witch herself, is accounted for—whether devilish power was permitted to take possession of the frame of the deceased prophet, or to delude the affrighted woman with some spectral semblance, and the wretched monarch with the mimicked sound of the familiar voice, no one can suppose that the repose of the man of God could be invaded at the will of such as they. At any rate, it is to be noticed that there is nothing like the possession of another person by the spirit of the prophet, or like speaking through a medium, or using any invisible agency. The form of the prophet is seen, and his voice is heard, as though he were personally present. It is evident, from this instance, that witchcraft among the Jews sometimes took the form of necromancy, or pretended consultation of the dead. The heathen, also, had *Oracles of the Dead*, in which the diviners pretended to call up the spirits of the departed, and offered sacrifices to the infernal gods. But the Scriptures give no countenance to the supposition that these spirits answered the call, or had any power to employ mediums, or exercise invisible agency. They do, however, abundantly prove the agency of evil spirits, and that not only among Jews and idolaters; but, as soon as the Church began to depart from the faith, and the mystery of iniquity began to work, we find their agency within the pale of a professed Christianity. As, of old, they mimicked the inspiration of the prophets, so, now, they counter-

feited the gifts of the Holy Spirit, and it became necessary to give this caution to the saints: "Beloved, believe not every spirit, but try the spirits, whether they be of God." It became necessary in the Christian Church, as under the law of Moses, to give warning of the awful guilt of consulting familiar spirits, and seeking intercourse with the dead. Among the works of the flesh enumerated by Paul, in his Epistle to the Galatians, we find "witchcraft;" regarding which he adds: "They which do such things shall not inherit the kingdom of God." That the benighted heathen should voluntarily prostrate themselves before oracles and diviners, is not matter of wonder; for man, conscious of his native darkness, pants for light upon his future destiny, and he who knows not God seeks a God in his own fancies. But that an intelligent being, possessing such teaching and examples as the Bible affords, should consult spirits, real or imaginary, is a burlesque of humanity in the foulest insult to God. Salem witchcraft was wisdom and virtue, compared with the infatuation which accepts a necromantic revelation, puerile in its miracles, and merely impudent in its contradiction of the teachings of the Holy Spirit, and which must at once debase the faculties and vitiate the morals of its victims, to say nothing of its terrible consequences beyond the present state of existence.

THE CHRISTIAN PILGRIM.

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise."

The Desert stretched, pathless and desolate,
Into the boundless shade. Unbroken night
Lay, like a load, upon a burdened world.
The curtained blackness of the sky let through
No ray of gladsome star. From the abyss

Of gloom, no taper sent its level beam
To tell of human dwelling and sweet home.
The anxious eye, defeated of its functions, gave
Its wonted watch-care to the tortured ear:
Which, on the strain, took in the hideous sounds
Of Discord, and dire Hate, and bellowing Wrath.
Beneath the uncertain footfall Serpents hiss;
From neighboring fen the Toad croaks ominous;
Out of congenial shade, the hooting Owl
Answers the Bittern's boom—the lean Wolf's howl,
The Tiger's and the Lion's thunder blend
With the fierce bluster of the swelling storm;
And loud Hyena-laughter mocks their rage.
Forth, in the night, a lonely pilgrim stept,
Wrapt in the mantle of unchanging Trust;
Armed with the staff of Promise, and his feet
Sandaled with Gospel Peace. "O, pilgrim lone!
Return to home and country, whence you came,
Nor tempt the perils of the Wilderness!"
Calm, in its meekness, was the low, sweet voice,
Which said, "My home is in the better land,
Whither I go;" and, with undaunted step,
He pressed into the darkness. Straightway flashed,
From a far eminence, a beacon-light,
Clear and serene; nor could the fogs of earth,
Nor all its tempests, quench its friendly sheen.
The storm raged fiercer; but he only wrapped
His sheltering mantle closer round his breast.
The savage din rose louder; but I heard,
Above it all, the pilgrim, as he went,
Joyfully singing, "I will fear no ill,
For Thou art with me, and Thy rod and staff
They comfort me." The notes of love and faith
Dispelled the ireful clamor, and the night,
Beneath the melody, began to smile.
With steady eye upon the Beacon fixed,
The pilgrim, hymning, urged his Eastward way,
Till the day dawned, and the Day-star arose
Upon the palace-towers and battlements
Of New Jerusalem, his hope and home.

HINTS TOWARDS THE SOLUTION OF DIFFICULTIES IN SCRIPTURE.

BY JAMES INGLIS.

I.

"Now a mediator is not a mediator of one, but God is one." Gal., iii. 20.

THE most mature convictions of the earnest and prayerful student of God's Word will bear out the remark, that the greater number of what are regarded as obscure and difficult passages, are rendered so by our own pre-judgments and pre-possessions. Without any design to pervert the truth, or to force a meaning upon a passage, we are all apt to read Scripture in the light of preconceived opinions, and find difficulties in it, when it does not readily accommodate itself to them. How humiliating it is, to find, in this, as in other particulars, that the greatest task in learning the truth is to unlearn our errors, and to come, in child-like docility, to take our lesson as God has given it to us. There are, also, erroneous habits and rules of interpretation which we adopt unconsciously, following the general current, and accepting a certain traditional authority, from which it seems presumptuous to dissent. But, though we would be far from thinking lightly of the labors of the learned and wise, and still more of the spiritual and holy, whom the Lord has given to instruct His Church, and the record of whose accumulating researches in the mines of truth has been graciously handed down to us, we must yet remember that it is a privilege vouchsafed to the least, as well as to the greatest, to come directly

to the living oracles, and hear for themselves what the Spirit saith to the Churches.

There is nothing more unworthy or unpromising than the practice of censuring the received version on every occasion, and pretending to amend it; yet, in the language of a cautious instructor, "it is not necessary that our translation be deemed infallible;" and, though it should, indeed, be done with modesty and prudence, we must not hesitate to appeal past them, when a just or clear understanding of the Word of God demands it. The passage now to be considered furnishes an example of a difficulty which will yield to no patient inquiry, as it stands in our English Bibles, and for the solution of which we suggest a change, which we hope to justify, even to readers of the English version only.

But, in order to an explanation of the passage, we must run over the course of the argument in which it stands. The Churches of Galatia had been invaded by the Jewish arrogance and bigotry which disturbed the brethren at Antioch, declaring to these earliest Gentile converts, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Paul, in his endeavors to bring back those who had been led astray, to the simplicity of the Gospel, and to settle their minds in the faith of it, shows them that the observances of the Mosaic law, so far from being necessary to the salvation of the Gentiles, could not effect the salvation of the Jews: as was shown in the case of those who counted all their legal advantages but loss, that they might win Christ, and be found in Him, not having their own righteousness, which was of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

Nay, he goes back to Abraham himself, and shows that his justification and acceptance with God rested on the very same grounds as were, in the Gospel, proposed to the Gentiles. His was not a legal and ceremonial righteousness, but a righteousness by faith; and, as Paul argues more at large in the Epistle to the Romans, "a righteousness which he had, being uncircumcised."

Besides the important fact, that Abraham was declared to

be accepted, while he was yet uncircumcised as they were, the apostle points out that, in His covenant with Abraham, God expressly anticipates the time when the Gentiles, as such, and as distinguished from the Jews, should be introduced to all its privileges. Nay, he shows that the distinguishing promises of the covenant were not made to the Jews as a people, but to Christ, the true Seed of Abraham. "Now to Abraham and his seed were the promises made. He saith not *And to seeds*, as of many, but as OF ONE (ἑνός), *And to thy seed*, which is Christ." We request attention to the emphasis upon this ONE, as we shall have occasion again to refer to it. The whole force of the argument rests upon the fact that Israel, as a nation — the natural descendants of Abraham — were not parties to the Abrahamic covenant, nor were they included in it. This one point is settled — that God's covenant, without any condition or qualification, was "confirmed of God in Christ," and must be fulfilled, irrespective of anything that the Jews might either do or fail to do.

We come now to another and a very different transaction, in which Israel, as a nation, was the party concerned. God, according to a distinct prediction made to His servant Abraham for the support of his faith, had led them out of the house of their bondage, and had incorporated them as 'a people unto Himself,' in the wilderness of Sinai. He then made a covenant with them, very different in its nature from that which He made with Abraham. The covenant which He confirmed in Christ was unqualified and unconditional; and God's Word stands actually pledged to give Him the everlasting inheritance with all its blessings: but the covenant which He made with Israel was conditional, and dependent on their fidelity and obedience. A law was given; and then God promised, "If ye walk in my statutes, and keep my commandments, and do them, then I will give you rain in due season, and the land shall yield her increase," &c.; while, on the other hand, judgment and calamity were threatend, in the event of their rebellion. The blessings promised at Sinai were national and temporal; natural birth and obedience to outward ordinances secured a title to them; the blessings of the Abrahamic cove-

nant were spiritual and eternal; and neither Jew nor Gentile could have any share in them, except by faith in Christ. Thus in every respect these two covenants were not only distinct, but different. The parties were different: in the one, God and Christ; in the other, God and the Israelitish nation. The one was a free and precious promise; the other was a promised reward for a stipulated performance. The one was spiritual, and related to an everlasting inheritance; the other was national, and related to temporal blessings.

Now, the apostle's argument is, that the promise, being absolute and unqualified, cannot be disannulled, modified, or set aside by the law. He appeals even to the well understood principles of good faith in human transactions: where a covenant is once ratified, it would be regarded as a violation of all integrity and common honesty, if one of the parties should afterwards arbitrarily set it aside, or modify its terms. And, if so, how dishonoring is it to God, to suppose that He could violate or qualify His promise! To allege that obedience to the law which was given at Sinai was necessary to salvation, was nothing less than alleging that God had made His own promise a nullity. "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." There is a wide difference between a free gift and a stipulated reward. The inheritance cannot be at once a matter of grace and a matter of debt or right. If it be gained only by legal obedience, it cannot be bestowed as an unconditional promise. But God gave it to Abraham by promise, and, as He is faithful and true, it cannot for a moment be supposed that He has made it depend on the observance of a law, which was never heard of till four hundred and thirty years after the promise was made.

An objector might then be supposed to demand, Wherefore, then, serveth the law? For what purpose was it given, if the covenant which God made with Abraham stands just as it did before, and is altogether unaffected by it? The apostle replies, that the law was given for important though temporary purposes. Centuries were to elapse before the time appointed by Divine Wisdom for the mission of the promised

Seed; and, in the meantime, the law was given to hold the transgressions of men in check, to prove the true nature of sin, and to demonstrate to mankind their need of a Saviour, and thus to prepare them to receive the grace of God. The law, though designed to serve a temporary and subsidiary purpose, the apostle yet acknowledges to be glorious in its nature, and solemnly binding upon those who received it. "It was ordained by angels in the hands of a mediator." The ministrations of angels attested its solemnity and glory: "the word spoken by angels was steadfast; and every transgression and disobedience received a just recompense of reward." It was obligatory upon those whom the mediator represented. But who was the mediator, and whom did he represent? The answer to that question is the solution of the difficulty before us.

Moses, in speaking to the Israelites of the Sinaitic covenant (Deut., v. 5), said: "I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount." This mediation was at their own instance: "And they said unto Moses, Speak thou with us, and we will hear thee; but let not God speak with us, lest we die." The mediator was Moses, and he represented the children of Israel, who were the true parties to this transaction. And this is the conclusive argument against the supposition that the law could in any way modify the promise — the parties were not the same: in the one, the parties were God and Christ; in the other, God and the Israelites. "Now a mediator is not a mediator of one;" or, as we submit it would be more correctly rendered, "But *the* mediator," i. e. Moses, "is not the Mediator of the ONE" (*ἑνός*), i. e. Christ. Moses was acting, not as the representative of the one Seed, to whom the promise was confirmed, but on behalf of a different party altogether, namely, the natural descendants of Abraham. Consequently, the former covenant was not in the least affected in the transaction.

The last clause of the verse, 'but God is one,' we would join to the following verse, as the statement of a further objection

to the apostle's argument. For the objector might urge that, although the parties were so far different, God was a party to both covenants, and must be inconsistent with Himself in making two covenants so opposite in their nature. "But it is one God: the law is, therefore, against the promises of God." The apostle replies, that this objection might have been urged, if a law had been given which could have given life; for, then, a man might have been justified by the deeds of the law, and so have obtained the inheritance as a debt. So far from this, the Scriptures, or written law, concludes all under sin, brings home their guilt to them, and thus, instead of being opposed to the promise, is subsidiary to it; since it condemned men, and prepared them to receive the promise by faith in Christ Jesus. It was their schoolmaster to bring them to Christ; but, after He is come, its temporary office is served. Even believing Jews are no longer under it: how much less can believing Gentiles be required to submit to it? The distinction which the law made between Jew and Gentile is at an end. Christians are all, Jews as well as Gentiles, the children of God by faith in Christ Jesus. The Jew had no advantage, and had no other way of salvation than that which the Gentiles enjoyed. "Ye are all one in Christ Jesus." United to Christ, the one Seed, to whom the promise was made, which the law could not disannul, you are heirs according to the promise, and cannot be required to keep the law as a condition of obtaining the inheritance.

We have the more readily dwelt upon the apostle's argument, because it furnishes a striking illustration of the nature of the covenant of Sinai, and of the relations of the Israelitish nation to the great purpose of God. That covenant is entirely distinct from the covenant which God made with Abraham. Moses himself carefully marks the distinction: "The Lord our God made a covenant with us in Horeb. *The Lord made not this covenant with our fathers*, but with us." This covenant had its own terms and its own blessings; but so far as the blessings of the everlasting covenant are concerned, no one ever inherited them by descent from Abraham, or the observance of the law. Abraham himself was justified

by faith ; and under the Mosaic dispensation it was as true as now, that "the just by faith shall live." At no time was it taught that the natural seed were heirs ; but they that be of faith are blessed with faithful Abraham.

CHAPTERS FROM AN UNPUBLISHED BIOGRAPHY.

BY JAMES INGLIS.

CHAPTER VI.

We have thus far avoided mentioning the name of the subject of these memoirs, in consideration of the feelings of one, who, at fourscore, retains much of the virtuous sensitiveness of youth. But we now reach a point when it would be inconvenient and unbecoming to use the familiar name of his boyhood,—and it will not diminish the interest of our readers, when we introduce to them the name of Dr. Maclay, of New York, which will henceforth be employed in our narrative.

The first year of study which was spent by Mr. Maclay in Dundee, was not devoted to mere literary improvement. The aim of Mr. Innes, and the character of the church of which he was pastor, made it a year of great spiritual enjoyment and progress to all the students. Mr. Maclay's application to study was so intense as to threaten his health, and prudence demanded greater moderation in intellectual labor; but he sought relaxation, not in idleness, but in doing good. With the approbation of his tutor, he was in the habit of going to the surrounding villages, and in school-house, barn, or cottage, and sometimes in the open air, he preached the Gospel to those for whose souls no man seemed to care. From the first, he secured the willing attention of increasing

congregations, the encouragement which followed him in all his future ministrations. He made rapid progress in those attainments which marked him out, in the estimation of Dr. Innes, and his fellow-students, as likely to prove an acceptable preacher and a successful pastor.

"There ought to be regular employment of the students in visiting, praying, catechising, and preaching," says Dr. Bonner, in his "School of the Prophets." "Say what you will, preaching should be one part of the education of a preacher," said Rowland Hill: and the only wonder is, that it should ever have been disputed or neglected. What were the fruits of this system, the names of Mr. Maclay's fellow-students and associates will show. Among them were the late Dr. Wardlaw, of Glasgow, Dr. Russel, of Dundee, Dr. Paterson, of St. Petersburg, Dr. Henderson, the Biblical scholar, of Highburg College, and Mr. Dick, who founded the Mission at Hamburg, to whose labors J. G. Oncken succeeded. We scarcely know any respect in which some of these men would suffer, in comparison with the most eminent members of any Church, while, in all that constitutes the true excellence and success of a Gospel ministry, they outstripped the learning of the world, and the obscure seminary did a work to shame the universities of Europe.

After a year spent at Dundee, the class of which Mr. Maclay was a member, was removed to Glasgow, and placed under the literary and theological tuition of Mr. Ewing, who thus became, a second time and in a double sense, his pastor. Mrs. Maclay and her daughters had the happiness of receiving back again, to their own loved home, the son and the brother who had made it what it was. Throughout the remainder of his period of study, he, with some of his fellow-students, boarded there, and the support of the family was easily and comfortably provided for. The widow looked back to this as the happiest period of her life, when she gathered congenial society around her table—saw her son happy in the prosecution of a course of study for what she considered the highest position in life; and when the whole family, one in faith and hope, were striving together for the most exalted end of life.

All the students looked back to the period of their connection with Mr. Ewing, as a period of great privilege, both spiritually and intellectually; and they all refer, with the most fervent gratitude, to his pastoral care, his unbounded kindness, his pains-taking instruction, and his judicious counsels. The peculiar excellence of his pulpit ministrations lay in his expositions of Scripture, which had a groundwork of critical and extensive learning; and his peculiar gifts in this way had a peculiar adaptation to the duties of his chair in the seminary. The contact of the students with such a mind, was in itself a signal advantage—it raised them to a higher range of mental existence, gave an impetus to all their powers, and an exalted aim to all their habits of thought. The impress of his teaching remained on all their after labors; his chaste, correct, and perspicuous style, his plain and direct address to the conscience, and his clear and forcible expositions of Scripture, might be traced in all their pulpit ministrations; his quiet, kind, and gentlemanly manners, his unaffected kindness, and his patient and pains-taking attention to the spiritual condition of his flock, might be traced in all their pastoral intercourse.

It was not, however, intellectual strength or learned wealth that gave him such an influence over the affections and the characters of these young men. It was still more the elevation of his own piety, and the closeness of his walk with an unseen Saviour. Living in continual communion with Him who is the chief among ten thousand, a heavenly fragrance compassed his presence, and a spiritual power was communicated to his whole character, which could not be resisted. If the countenance which reflects most of Christ, and shines most with His love and grace, is most fitted to attract the gaze even of a careless, giddy world, and win their restless souls from the fascinations of creature love and creature beauty, how irresistibly attractive must such characters prove to those who already love the Lord, and are pressing on to conformity to the same image! When we look at the success of those ministers who have been most honored of God, in the advancement of His Church and the conversion of sin-

ners, we shall find that their strength lay not alone in the broad, manly, and Scriptural Theology which they preached, still less in their learning, eloquence, or power of argument; but chiefly in their living fellowship with a living Saviour, which, transforming men into His image, fitted them to be able ministers of the New Testament. They abode in Him, and brought forth much fruit. And this, which is the true source of ministerial influence, is the true secret of a teacher's power with such a class of students as gathered around Mr. Ewing.

It is not his lectures or direct teaching, in which he probably communicates nothing which might not be found in text books, but his living character, which makes his relations to them influential and impressive. This character, of course, gave its hue to all his instructions. The study of theology in that school was not the study of science, as a professional qualification, but the study of life-giving and sanctifying truth, applied to their own souls first of all. And, whatever their study might be, they were never allowed for an hour to forget, that their grand object was to be rendered meet instruments in God's hands for the conversion of souls and the feeding of Christ's flock. The grand theme of the class-room was the Gospel — the Word of God was the text book — they were students of the Bible. The instructions of the class-room were brought into close alliance with the instructions of the pulpit, and the students were still made to feel that they were members of the Church.

They were encouraged to engage in all the Church's activities, not as a separate class, but as ordinary members. In the prayer meeting, the Sunday school, and all efforts of Christian benevolence, they could always be relied upon. They were gradually, also, accustomed to speak in the presence of large congregations. Mr. Ewing was in the practice of taking one of them into the pulpit with him, to read the Scriptures and hymns, and occasionally to lead in the devotions of the sanctuary. On the Lord's day, the more advanced of them had regular appointments to preach in the surrounding villages, and, during the vacation of the seminary, they were dis-

persed over the country to supply vacant and destitute places. Mr. Maclay, during this period, was in the habit of preaching regularly in the village of Airdrie. At his first visit he resorted to the novel expedient of announcing by the town crier that he would preach in an old brewery, which he had hired for the purpose. By this means he secured a large attendance of those who were not in the habit of going to any place of worship. The favorable reception of his first address led to a second appointment, and the interest continued to increase. God blessed His truth, sinners were converted, experienced Christians rallied around the effort, and an efficient Church was ultimately constituted there.

The character of the students, and their activity in every good work, secured for them the respect and friendship of Christians of all denominations in Glasgow, and opened up their way to all the best society of the place — another advantage, which was not only a source of holy enjoyment to them, but a means, also, of fitting them for the enlarged spheres of usefulness which some of them were called to occupy. Dr. Maclay's conversation is enlivened now, by his reminiscences of the great and good men into whose confidence and friendship he was then welcomed. Among them was David Dale, the pastor of an old Independent Church in Glasgow, whose name was extensively revered at that day, and is yet cherished by those who love the simplicity of the Gospel, and the purity of a truly Christian life. Though he held the office of pastor, and preached the Gospel with assiduity and faithfulness, he held an important and influential place among the rising merchants of the metropolis of Scottish commerce. He was President of the Bank of Scotland, and was one of the leaders of that enterprise which has since crowded Glasgow and its environs with factories. The largest spinning mill and factory of that day was erected by him on the Clyde, and, under the name of New Lanark, obtained, after his death, an unhappy notoriety in connection with the Socialist schemes of his son-in-law, Robert Owen. Owen was a young and penniless adventurer from England, who ingratiated himself with Mr. Dale, and held the place of confidential clerk in

his counting-room, where he displayed great business talents. He carefully concealed his scepticism, and was a punctual attendant on the simple worship of the little church where his employer presided. Dr. Maclay, when a student, often met with him at the hospitable mansion of his too credulous patron. In course of time, the concealed enemy of her father's faith obtained the hand of Miss Dale in marriage, and, with it, the large fortune which he has squandered upon schemes as visionary and impracticable, as they are full of malignity against all that was dearest to him who amassed it. Attributing the failure of his schemes to the social state and religious institutions of Scotland, Mr. Owen sought what he believed to be a more congenial soil, in the New World, and conducted his experiments to another and final failure, at New Harmony.

A son, by this marriage, received the blended names of his father and grandfather, Robert Dale Owen. He was a lively and interesting boy when Dr. Maclay left Scotland, in 1805. Forty years later, when Dr. Maclay was on a visit to Washington, and was invited to preach in the House of Representatives, this very boy, then a member of Congress from the State of Indiana, was one of his hearers.

It will be remembered that, subsequent to the removal of the Maclays to Glasgow, Archibald's mind was distracted by many fears of his own personal salvation, growing out of the mystical method of preaching which prevailed, even among the evangelical party; and that, one evening, after having listened to a sermon on faith, he was driven in anguish to seek the counsel of a young friend, from whom he obtained such a simple and direct view of the plan of salvation as ever after shielded him from the disturbance to which he had been exposed. The young friend who, by God's blessing, had been the means of this great comfort to his soul, was John Paterson, a native of Kilpatrick, and was now his fellow-student and fellow-laborer. A very cordial friendship had existed between them from the commencement of their acquaintance. They had an understanding with each other, as we have

already intimated, that, if ever the way should be opened, they should go together as missionaries to the heathen.

This intimacy was not only a source of mutual advantage to them, but it greatly strengthened the influence of each for good, among their fellow-students; and, with the views of the Gospel which they held, and in the faith of which they lived, they were frequently enabled to render essential service to their young friends in their spiritual trials. The vague and ill-defined notion of the way of salvation which prevails, even among pious men, is the source of many of their perplexities, and the occasion of a certain feebleness and irresolution which extend over the whole Christian experience of multitudes of professors. Such was the state in which the two friends found many of their fellow-students; and they were often privileged, in private conversation, to open up the truth, which had not been apprehended, even when presented in the discourses and lectures of their clear-headed preceptor.

Among other means of mutual improvement which Mr. Ewing had suggested, was a meeting, held on Saturday, when there was no regular session of the class, in which, after devotional exercises, some religious question, on which there was an honest difference of opinion, was discussed; and any difficulty which had occurred in their studies, or in their religious experience, was made the subject of conversation. John Campbell, the associate of James Haldane, already mentioned oftener than once, had abandoned his lucrative business in Edinburgh, to devote himself to the work of an evangelist; and, previous to entering on his new sphere, he had joined the class at Glasgow, with the intention of devoting a year or two to systematic study. The status of this devoted man, socially and religiously, may be understood from his relations to the Haldanes and their associates from the commencement of their career. While he took his place as a student, Mr. Ewing was justified in so far acknowledging his age and experience as to request him to preside at the Saturday meeting, to check any tendency to those abuses by which such associations too commonly become disastrous to

the spirituality, brotherly love, and Christian dignity of students.

At one of these meetings Mr. Campbell proposed as the subject of conversation, the case of a professing Christian, who, with much earnestness in religion, and a hope which he could not abandon, was yet continually racked by doubts of his adoption. "Was such a state of prevailing doubt," he asked, "consistent with the reality of faith in his heart? How was such a man to be regarded? and, if he is a true Christian, how may he be delivered from his doubts, and led to a clear knowledge of the fact that he is born of God?"

A number of remarks were made regarding this too common state of doubt and uncertainty among professing Christians, and on the lamentable fact that instances of a habitually clear and unclouded faith were rare exceptions to the common experience. Some spoke as though the absence of such doubts should be regarded with suspicion, since they seemed to occur in the experience of the most eminent saints. Others suggested a number of plain and practical evidences of regeneration, by which every Christian ought to try his own heart; and suggested that the doubting Christian could only be directed to an examination of himself, in order to a solution of his perplexities.

From Mr. Maclay's acquaintance with Mr. Campbell, and from the manner in which the case had been stated, he suspected that, under a supposed case, their president had stated his own sad experience; and, after silent prayer, he replied to the question, that men may not rashly decide upon the spiritual condition of others, but should receive those who are weak in the faith, and cherish them. The fiery darts of the enemy may assail the child of God, and he may be tempted to cast away his confidence. He may often be led through dark places, and bewail the hidings of his Father's countenance. But doubt is the opposite of faith; true love casts out fear; and, if fear is a man's habitual frame, and doubt his prevailing experience, the probability is that he is one of those who are ever learning, and never able to come to a knowledge of the truth. For the man himself, it is safest to conclude that

he is a stranger to that faith of which the apostle says, "Being justified by faith, we have peace with God through our Lord Jesus Christ: through whom, also, we have access by faith into that grace wherein we stand, and rejoice in hope of the glory of God."

The pale countenance of Mr. Campbell, as, in his place as president, he bent forward earnestly listening to these remarks, confirmed the suspicion that he had stated his own case; and gave additional solemnity to the manner of the speaker, as he proceeded to hold up the divine simplicity of the Gospel, and pointed the eye of the inquirer away from the emptiness of self, to the fullness of Christ. Faith in the Saviour was disentangled from the metaphysics of the schools, and shown in its peace-giving power. In contrast with the doubts of modern profession, it was shown how, under the original proclamation of the Apostles and their fellow-laborers, joy, peace, and assurance, were the invariable fruits of believing. The conversation gradually expanded into an earnest discourse, which was listened to with rapt attention by the little congregation, and by none more eagerly than by Mr. Campbell, whose subsequent change of views was noticed by all his friends. It is thus described by the son and biographer of James A. Haldane:

"For many years he had known and believed the truth, but his views of Christ had been rather sought in the reflection of the inward work of the Holy Spirit in his heart, than in the finished righteousness of Christ, and he had neither peace nor joy in believing. It was a subjective rather than an objective faith. Doubts and fears, and actual backslidings, had often shaken his hope and driven him almost to despair, even at the time he was esteemed by other Christians, and regarded as a pattern. At last, to use his own earnest words, in a letter published by Mr. Newton, 'The cloud that covered the Mercy-seat fled away—Jesus appeared as He is. My eyes were no longer turned inward, but outward; the Gospel was the glass in which I beheld Him. In the time of my affliction, the doctrine of election appeared irritating and confounding; now it appears truly glorious, and very humbling. I now stand upon a shore of comparative rest, believing, I rejoice. When, in search of comfort, I resort to the testimony of God, this is the field which contains the pearl of great price. Frames and feelings are like other created comforts—passing away. What an unutterable source of consolation is it, that the founda-

tion of our hope is ever, immutably the same—the sacrifice of Jesus is as acceptable and pleasing to the Father as ever it was. To this sacrifice I desire ever to direct my eye, especially at the approach of any gloom or mental change."

Again Mr. Campbell says:

"After my deliverance, my views of many things were much changed, especially about faith. I perceive that this principle arises from no exertion *in* the man, but from the constraint of evidence from without. The Spirit takes the things of Christ, and shows their reality and glory in such a manner to the mind of man, that it is not in his power to refuse his belief of them. It is no weighty matter, nor is it in any way meritorious to believe that the sun is shining, when our eyes are dazzled by his beams. The internal evidence of the truth of revelation has ten thousand times more effect upon my mind than all its external evidence. There is a divineness of glory and excellence in the Scripture, perceived by enlightened minds, which they cannot so describe as to make it intelligible to an unregenerate person. Formerly, the major part of my thoughts centred either upon the darkness I felt, or the light I enjoyed. Now, they are mainly directed to Jesus, and what He has done, suffered and promised."

We have stated this incident at length, in the hope that it may be useful to some who are going mourning all their days, under a misapprehension similar to that from which Mr. Campbell was mercifully delivered; and to some, perhaps, who are deluding themselves into a religion of feeling, which has no foundation whatever in faith—for, in our day, there is a current style of speaking, which has extended to religious society in general, which proves disastrous alike to spiritual peace and progress. It cultivates the habit of resting on temporary emotions, which, at the same time, it artificially stimulates. The eye is directed inward, not to find the occasion of humiliation, but the ground of hope; and attention is turned from Christ to self—from God's sure Word to our evanescent feelings. Let our readers recall the common relation of religious experience as the proof of what we say. How much is heard of self, and how little of the Saviour, there? The hearts of many of our readers will probably bear testimony to the shallow comfort and the thick clouds, the feeble faith and the frequent doubts, which make up the experience through which this grievous error is leading the

Churches. The same habit of mind is doubtless leading multitudes of deluded souls, who can also relate their joys and sorrows with the rest, to a presumptuous and false confidence, while they remain in utter ignorance of Christ as their righteousness, and of God's Word as the ground of all hope.

AIDS TO THE STUDY OF THE APOCALYPSE.

REVELATION.

CONTINUED FROM PAGE 320.

And I was placed upon the sand of the sea, and I saw a beast rising out of the sea, having ten horns and seven heads, and on his horns ten diadems, and on his heads names of blasphemy. And the beast which I saw was like a leopard, and his feet as those of a bear, and his mouth as a lion's mouth: and to him the dragon gave his power, and his throne, and great authority. And I saw one of his heads, as it had been wounded to death; and his deadly wound was healed: and the whole earth wondered after the beast. And they worshipped the dragon, because he gave authority to the beast: and they worshipped the beast, saying, "Who is like the beast, and who is able to make war with him?" And there was given him a mouth speaking great things and blasphemies; and authority was given him to act forty-two months. And he opened his mouth in blasphemies against God, to blaspheme His name, and His tabernacle, and those who tabernacle in heaven. And it was given him to make war with the saints, and to overcome them; and authority was given him over every tribe, and people, and tongue, and nation. And all that dwell on the earth shall worship him, whose names are not written, from the foundation of the world, in the book of life of the Lamb that hath been

slain. He that hath an ear to hear let him hear. He that leadeth into captivity, into captivity he goeth: he that will kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

And I saw another beast rising out of the earth; and he had two horns like a lamb, and he spoke as a dragon. And all the authority of the first beast he exerciseth before him, and causeth the earth and those who dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great signs, so that he even maketh fire to come down from heaven to earth before men; and he deceiveth those who dwell on the earth, through the signs which it was given him to do before the beast; saying to those who dwell on the earth, that they should make an image to the beast which hath the wound of the sword and lived. And it was given him to give breath to the image of the beast, that it should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, to receive a mark on their right hand, or on their forehead: and that no one should be able to buy or sell but he that hath the mark, the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is 666.

And I saw, and behold the Lamb standing on Mount Zion, and with him a hundred and forty-four thousand, having His name and His Father's name written on their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of loud thunder: and the voice which I heard was as the voice of harpers harping with their harps: and they sing a new song before the throne, and before the four living creatures and the elders: and no one could learn the song but the hundred and forty-four thousand who were redeemed from the earth. These are they who were not defiled with women, for they are chaste. These are they who follow the Lamb, whithersoever he goeth. These were redeemed from among men, first-fruits to God and to the Lamb. And in their mouth was found no falsehood, for they are blameless.

And I saw another angel flying in mid-heaven, having an everlasting gospel to announce to those who dwell on the earth, and to every nation, and tribe, and tongue, and people, saying with a loud voice: "Fear God, and give Him glory; for the hour of His judgment

is come: and worship Him that made the heaven, and the earth, and the sea, and fountains of waters."

And another angel followed, saying, "Fallen, fallen is Babylon the Great, who made all nations drink of the wine of the wrath of her fornication."

And another angel, the third, followed them, saying with a loud voice, "If any one worshippeth the beast and his image, and receiveth a mark on his forehead, or on his hand, even he shall drink of the wine of the wrath of God, which is poured out unmixed into the cup of His indignation; and he shall be tormented with fire and brimstone before the holy angels, and before the Lamb: and the smoke of their torment riseth up forever and ever: and they have no rest, day and night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Here is the patience of the saints: those who keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying, "Write, Blessed are the dead who die in the Lord henceforth. Even so, saith the Spirit, that they may rest from their toils; for their works follow them."

And I saw, and, behold, a white cloud, and one sitting on the cloud like a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, "Send forth thy sickle, and reap: for the time to reap is come; for the harvest of the earth is dried up." And he that sat on the cloud cast his sickle on the earth, and the earth was reaped.

And another angel came out of the temple that is in heaven, he also having a sharp sickle. And another angel came out from the altar, having authority over the fire, and cried with a loud voice to him that had the sharp sickle, saying, "Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for its grapes are fully ripe." And the angel cast his sickle to the earth, and gathered the fruit of the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, to the bridles of the horses, for a distance of a thousand and six hundred furlongs.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, wherein the wrath of God was ended.

And I saw, as it were, a glassy sea mingled with fire : and those who came off victors over the beast, and over his image, and over the number of his name, standing by the glassy sea, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, O Lord God the Almighty ; just and true are Thy ways, Thou King of the nations. Who shall not fear, O Lord, and glorify Thy name? for Thou only art holy : for all the nations shall come and worship before Thee ; for Thy decrees have been manifested.

And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened : and the seven angels that had the seven plagues came forth, clad in pure bright linen, and girt about the breasts with golden girdles. And one of the four living creatures gave to the seven angels seven golden bowls, full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from His power ; and no one could enter into the temple, till the seven plagues of the seven angels were ended.

And I heard a loud voice saying to the seven angels, "Go, and pour out the seven bowls of the wrath of God into the earth."

And the first went, and poured out his bowl on the earth ; and there came a noisome and grievous sore on the men who had the mark of the beast, and who worshipped his image.

And the second poured out his bowl into the sea ; and it became blood, as of the dead : and every living creature in the sea died.

And the third poured out his bowl into the rivers, and the fountains of waters ; and they became blood. And I heard the angel of the waters saying, "Righteous art Thou, who art, and who wast, the Holy ; because Thou hast judged thus. For they poured out the blood of saints and prophets, and Thou hast given them blood to drink: they are worthy." And I heard the altar saying, "Even so, O Lord God the Almighty : true and righteous are Thy judgments."

And the fourth poured out his bowl on the sun ; and it was given to it to scorch the men with fire. And the men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues ; and they repented not, to give Him glory.

And the fifth poured out his bowl on the throne of the beast ; and his kingdom was darkened ; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

And the sixth poured out his bowl on the great river Euphrates; and the water thereof was dried up, that the way of the kings from the East might be prepared. And I saw three unclean spirits, as it were frogs, for they are the spirits of demons working miracles, go forth out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophets, to the kings of the whole world, to gather them together to the battle of that great day of God the Almighty. (*"Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."*) And they gathered them together to the place that is called in the Hebrew tongue Armageddon.

And the seventh poured out his bowl into the air; and there came a loud voice out of the temple, from the throne, saying, "IT IS DONE." And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there was a man upon the earth — such an earthquake, and so great! And the great city was divided into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of the fierceness of His wrath. And every island fled, and the mountains were not found. And great hail, about the weight of a talent, fell upon the men out of heaven: and the men blasphemed God because of the plague of the hail; because the plague thereof is great exceedingly.

And one of the seven angels who had the seven bowls came, and spoke with me, saying, "Come hither; I will shew thee the judgment of the great harlot that sitteth on the many waters: with whom the kings of the earth have committed fornication, and with the wine of whose fornication those who dwell on the earth have been made drunk." And he carried me away in the spirit into a wilderness: and I saw a woman sitting on a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup, full of abominations and the filthiness of her fornication. And on her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus: and when I saw her, I wondered greatly. And the angel said to me, "Wherefore didst thou wonder? I will tell thee

the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. The beast which thou sawest was, and is not; and is to arise out of the abyss, and to go into perdition: and those who dwell on the earth, whose names have not been written in the book of life from the foundation of the world, shall wonder when they behold the beast; because it was, and is not, and shall be present. Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth; and they are seven kings: five are fallen, one is, the other is not yet come; and when he shall have come, he must continue a little while. And the beast which was, and is not, even he is an eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, who have not yet received a kingdom; but they receive authority as kings for one hour with the beast. These have one mind, and give their power and authority to the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings: and those who are with Him are called, and chosen, and faithful." And he saith to me, "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns that thou sawest and the beast shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall utterly burn her with fire. For God hath put it into their hearts to accomplish His design, and to give their kingdom to the beast, until the words of God be fulfilled. And the woman whom thou sawest is the great city, that holdeth rule over the kings of the earth."

After these things, I saw another angel coming down from heaven, having great authority; and the earth was lightened with his glory. And he cried with a mighty voice, saying, "Fallen, fallen, is Babylon the great, and is become an habitation of demons, a haunt of every unclean spirit, and a cage of every unclean and hateful bird. For all the nations have drunk of the wrath of her fornication, and the kings of the earth committed fornication with her, and the merchants of the earth became rich by means of her voluptuousness." And I heard another voice from heaven, saying, "Come out of her, my people, that ye be not partners of her sins, and that ye receive not of her plagues; for her sins have accumulated to heaven, and God hath remembered her iniquities. Render to her as she also rendered, and double to her two-fold according

to her works: in the cup which she hath mingled, mingle to her double. How much she glorified herself, and lived voluptuously, so much torment and sorrow give her; because she saith in her heart, 'I sit a queen, and am no widow, and shall see no mourning.' Therefore, shall her plagues come in one day, death, and mourning, and famine; and with fire shall she be utterly burned: for mighty is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived voluptuously with her, shall weep and wail for her when they see the smoke of her burning; standing afar off, because of the fear of her torment, saying, 'Wo, wo, the great city Babylon, the mighty city! for in one hour thy judgment came.' And the merchants of the earth weep and mourn because of her; for no one buyeth their lading any more; lading of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and all thyinewood, and all ivory ware, and wares of most precious wood, and of brass, and of iron, and of marble, and cinnamon, and spice, and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and bodies and souls of men. And the fruits that thy soul longed after have departed from thee, and all the sumptuous and the bright things have perished from thee, and never, never more shalt thou find them. The merchants of these things, who became rich by her, shall stand afar off, because of the fear of her torment, weeping and mourning, and saying, 'Wo, wo, the great city, which was clothed with fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches have been made desolate.' And every shipmaster, and every voyager, and sailors, and as many as trade by sea, stood afar off, and cried, seeing the smoke of her burning, saying, 'What city is like the great city!' And they cast dust on their heads, and cried, weeping and mourning, saying, 'Wo, wo, the great city, wherein all that had ships in the sea were enriched from her costliness! for in one hour she hath been made desolate.' Rejoice over her, O heaven, and ye saints, and apostles, and prophets; for God hath judged your cause upon her." And a mighty angel took up a stone, as it were a millstone, and cast it into the sea, saying, "Thus with violence shall the great city, Babylon, be cast down, and shall be found no more at all. And the voice of harpers, and musicians, and pipers, and trumpeters, shall never be heard in thee more; and no craftsmen of any craft shall ever be found in thee more; and the sound of a millstone shall never be

heard in thee more ; and the light of a lamp shall never shine in thee more ; and the voice of bridegroom and bride shall never be heard in thee more : for thy merchants were the grandees of the earth ; for by thy sorcery all the nations were deceived. And in her was found the blood of prophets, and of saints, even of all who had been slain on the earth."

After these things, I heard a loud voice of a great multitude in heaven, saying, "Alleluia ! the salvation, the glory, and the honor of our God ! for true and righteous are His judgments : for He hath judged the great harlot, who corrupted the earth with her fornication, and hath avenged the blood of His servants at her hand." And a second time they said, "Alleluia !" and her smoke riseth up forever and ever. And the twenty-four elders and the four living creatures fell down, and worshipped God that sitteth on the throne, saying, "Amen ; Alleluia !" And a voice came out from the throne, saying, "Praise our God, all ye His servants, and ye that fear Him, both small and great." And I heard as it were a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunders, saying, "Alleluia : for the Lord our God the Almighty has become King. Let us be glad and rejoice, and give the glory to Him : for the marriage of the Lamb is come, and His wife hath made herself ready." And it was given to her that she should be clothed in bright and pure fine linen: for the fine linen is the justification of the saints. And he saith to me, "Write, Blessed are those who are called to the marriage supper of the Lamb." And he saith to me, "These are the true sayings of God." And I fell before his feet to worship him. And he saith to me, "See thou do it not : I am a fellow-servant with thee, and with thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy."

And I saw heaven opened, and, behold, a white horse ; and He that sat on it was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many diadems. He had a name written, which no one knoweth but Himself. And He was clothed in a vesture dipped in blood, and His name is called The Word of God. And the armies that were in Heaven followed Him, on white horses, clad in fine linen, white and pure. And out of His mouth issueth a sharp sword, that with it he should smite the nations; and He shall rule them with an iron

rod: and He treadeth the wine-press of the fierceness of the wrath o God the Almighty. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, "Come, gather yourselves together to the great supper of God, that ye may eat flesh of kings, and flesh of chief captains, and flesh of mighty men, and flesh of horses, and of those who sit on them, and the flesh of all, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war with Him that sat on the horse, and with His army. And the beast was taken, and with him the false prophet that wrought the signs before him, with which he deceived those who had received the mark of the beast, and those who worshipped his image They two were cast alive into the lake of fire which burneth with brimstone. And the rest were slain with the sword of Him that sat on the horse, the sword issuing out of His mouth: and all the birds were filled with their flesh.

And I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up, and set a seal on him, that he should deceive the nations no more till the thousand years be ended: after these he must be loosed a little space. And I saw thrones, and they sat upon them, and judgment was given to them: and I saw the souls of those that were beheaded because of the testimony of Jesus, and because of the word of God, and those who had not worshipped the beast, nor his image, and had not received the mark on their forehead, and on their hand; and they lived and reigned with Christ the thousand years. The rest of the dead lived not until the thousand years were ended. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years. And when the thousand years are ended, Satan shall be loosed out of his prison, and shall go out to deceive the nations that are in the four corners of the earth, Gog and Magog, to gather them together to the battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and encompassed the camp of the saints, and the beloved city: and fire came down out of heaven, and devoured

them. And the devil that deceived them was cast into the lake of fire and brimstone, where both the beast and the false prophet are; and they shall be tormented day and night forever and ever.

And I saw a great white throne, and Him that sat on it, from whose face fled the earth and the heaven; and no place was found for them. And I saw the dead, great and small, standing before the throne; and books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things that were written in the books, according to their works. And the sea gave up the dead that were in it; and Death and Hades gave up the dead that were in them: and they were judged every one according to their works. Death and Hades were cast into the lake of fire. This is the second death, the lake of fire. And whosoever was not found written in the book of life was cast into the lake of fire.

And I saw a new heaven and a new earth: for the first heaven and the first earth had passed away: and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of heaven, saying, "Behold, the tabernacle of God is with men! and He shall tabernacle with them, and they shall be His peoples, and God Himself shall be with them, and be their God; and shall wipe away every tear from their eyes. And death shall be no more. Neither shall there be any more mourning, nor crying, nor pain: for the former things are gone." And He that sat on the throne said, "Behold, I make all things new."

And He said to me, "Write: for these words are faithful and true." And He said to me, "They are done. I am the Alpha and the Omega, the Beginning and the End. I will give to him that thirsteth, of the fountain of the water of life, freely. He that overcometh shall inherit these things; and I will be his God, and he shall be My son. But the cowardly, and unbelieving, and sinners, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their portion in the lake which burneth with fire and brimstone: which is the second death."

And there came one of the seven angels who had the seven bowls full of the seven last plagues, and spoke with me, saying, "Come hither, I will shew thee the bride, the Lamb's wife." And he carried me away in the Spirit to a great and high mountain, and shewed me

the holy city, Jerusalem, coming down out of heaven from God, having the glory of God: that which gave it light was like a stone most precious, as a jasper stone, clear as crystal; it had a wall great and high; it had twelve gates, and at the gates twelve angels; and names were inscribed thereon, which are the names of the twelve tribes of the children of Israel: on the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. And the wall of the city hath twelve foundations, and upon them the twelve names of the apostles of the Lamb. And he that spoke with me had a golden measuring reed to measure the city, and the gates of it, and the wall of it. And the city lieth four-cornered, and the length of it is as much as the breadth of it. And he measured the city with the reed, twelve thousand furlongs: the length and breadth and the height of it are equal. And he measured the wall of it, a hundred and forty-four cubits, man's measure, that is, the angel's. And the structure of the wall of it was jasper: and the city was pure gold, like pure glass. And the foundations of the wall of the city were adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardine; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprases; the eleventh, hyacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each gate severally was of one pearl: and the public square of the city was pure gold, as it were brilliant glass. And I saw no temple in it: for the Lord God the Almighty and the Lamb are the temple of it. And the city hath no need of the sun, or of the moon, to shine in it: for the glory of God lightened it, and the Lamb is the lamp of it. And the nations shall walk by means of its light; and the kings of the earth bring their glory to it. And its gates shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall by no means enter into it any thing common, or causing abomination, or falsehood: but those who are written in the Lamb's book of life.

And he shewed me a river of water of life, bright as crystal, issuing out of the throne of God and the Lamb. In the midst of its public square, and the river on either side, there was the tree of life, producing twelve fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse. And the throne of God and of the Lamb shall be in it;

and His servants shall serve Him, and they shall see His face: and His name shall be on their foreheads. And there shall be no night there; and they shall have no need of a lamp, or of the light of the sun; for the Lord God will lighten them: and they shall reign for-ever and ever.

And he said to me, "These sayings are faithful and true: and the Lord God of the spirits of the prophets hath sent His angel to shew His servants the things which must come to pass shortly. *Behold, I am coming quickly: blessed is he that keepeth the words of the prophecy of this book.*" And I, John, was he who heard and saw these things. And when I had heard and seen, I fell down to worship before the feet of the angel who shewed me these things. And he saith to me, "See thou do it not: for I am a fellow-servant with thee, and with thy brethren the prophets, and of those who keep the words of this book:—worship God." And he saith to me, "Seal not the words of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

"*Behold, I am coming quickly; and My reward is with Me, to give to every man according as his work is. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who wash their robes, that they may have the privilege of the tree of life, and may enter in by the gates into the city. Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and every one that loveth and maketh a lie. I, Jesus, have sent My angel to testify these things to you in the churches. I am the Root and the Offspring of David, the bright and morning Star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that thirsteth, come. And let him that willeth take of the water of life freely. I testify to every one that heareth the words of the prophecy of this book: If any one shall add to these things, God shall add to him the plagues that are written in this book: and if any one shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which have been written of in this book.*"

HE THAT TESTIFIETH THESE THINGS SAITH, "YEA, I AM COMING QUICKLY. AMEN."

COME, LORD JESUS!

The grace of the Lord Jesus Christ be with all the saints. Amen.

WAYMARKS IN THE WILDERNESS.

JULY, 1857.

THE KINGDOM OF CHRIST FORESHADOWED IN THE KINGDOM OF DAVID.

BY JAMES INGLIS.

Paul, in his Epistle to the Colossians, when speaking of the Levitical institutions, says: "Which are a shadow of things to come, but the body is of Christ"— a graphic description of what the types really were. On a plane surface, a shadow represents the precise form of an object in outline. It gives, however, but one aspect of the object, and before we can, by this means, obtain any further knowledge of its form, we must change the position of the body, and obtain a new shadow. A great number of types were thus required to illustrate the character and work of Christ, each of them furnishing a distinct idea, and all of them combining to give the complete conception. In the interpretation of types, as of other figures, we must be careful to ascertain the precise aspect of truth designed to be illustrated: for, as in a parable, the incidents introduced as mere drapery, are not to be forced to yield a fancied meaning, so, in a type, every circumstance is not typical; and we must look, not for every possi-

ble point of resemblance, but for the resemblance expressly designed.

In previous articles in this journal, we have seen that God made a covenant with Abraham, which is still in force, and which is not yet fulfilled. God, in the progress of events, separated the children of Israel from the families of the earth, in order to the accomplishment of the covenant; and, in doing so, He made an impressive typical exhibition of His purposed grace. The Jewish nation, with its constitution, laws, and religious observances, furnished a complete system of types; but this typical illustration of the covenant, is never to be confounded with the covenant itself. While the shadow lasted, true believers looked through it to better things to come; and when the shadow has passed away, the covenant remains, in its original force and significance. All that happened to them in Egypt, and in the wilderness, as well as their express laws and religious institutions, were typical; and their establishment in Canaan was typical of the accomplishment of the everlasting covenant, when the true Seed of Abraham shall enter into the everlasting inheritance. Israel being introduced into the promised land, it was now time to exhibit God's purposed grace, in its final development as a kingdom established in the purchased inheritance — an exhibition which could not possibly have been made, for the type would not have answered the reality, had the kingdom been set up in the wilderness.

The guilt and failure of man have furnished occasions for the successive revelations of God's grace. On man's first fall, He made a first promise of a Saviour; when mankind, after the flood, fell into universal idolatry, He made a covenant with Abraham: and now, again, Israel's apostacy furnished the occasion on which God revealed the glory of the everlasting kingdom. At every step it is thus seen, that salvation is all of grace. For three hundred and fifty years, God continued to administer the Sinaitic constitution, by a succession of Judges of His own appointment. But at length this carnal nation, forgetful of His wonderful grace, became distrustful of their invisible Sovereign, and sought an earthly king

to rule them, and to lead them to battle. Without pausing to consider the motives and influences under which they acted, in making this demand, their guilt is sufficiently evident, in the answer of the Lord to Samuel, "They have not rejected *thee*, but they have rejected *Me*, that I should not reign over them." Their views are further manifested, in the character of their king: "A choice young man and a goodly, and there was not, among the children of Israel, a goodlier person than he; from his shoulders and upward, he was higher than any of the people." His subsequent career proved him to be graceless and wicked, but a carnal nation looked only to external appearances, and, captivated by his beauty of form and nobility of stature, they cried, "God save the king." This was the king after their heart. He was of the world, and the world loved its own.

Before passing from the reign of Saul, which our limited space will not permit us to review, we may remark, that, typically, it was the proper introduction to the reign of David; since the glorious reign of the antitypical David will be preceded by a wilful king, who shall usurp God's place, and by external advantages, secure to himself the suffrages and homage of mankind. We refer to anti-Christ, "That wicked, who shall be revealed, whom the Lord shall consume with the Spirit of His mouth, and destroy with the brightness of His coming."

There is a striking contrast between Saul, endowed with every advantage that could attract the carnal eye, and the man whom God chose to be king of His people — the unknown shepherd of a humble flock. "And Samuel said unto Jesse, 'Are here all thy children?' and he said, 'There remaineth yet the youngest, and, behold, he keepeth the sheep:' and Samuel said unto Jesse, 'Send and fetch him, for we will not sit down till he come hither!'" Such is the first mention we have of David the king—not deemed worthy by his father to be presented, with the rest of his household, before the prophet of God; the last upon whom the choice of worldly wisdom would have fallen. "God chose David also, His servant, and took him from the sheepfolds; from following

the ewes great with young, He brought him to feed Jacob His people, and Israel His inheritance." And this is the man according to God's own heart. The reader will easily trace the resemblance between the preparatory course of the typical and that of the antitypical shepherd-king—their exaltation from deep humiliation; their anointing when men saw no comeliness in them, that they should be desired; and their persecution by the representative of unholy power: for the Psalms, which, to the carnal ear, are nothing but the lamentations of David, persecuted by Saul, to the spiritual ear contain the pitiful outcry of a suffering Saviour. But at length the wilful king, the man according to Israel's heart, was slain, and David, the man after God's heart, that is to say, the king of God's choice, perceived that the Lord had established him king over Israel, and had exalted his kingdom for His people Israel's sake. And thus, in a manner unspeakably more glorious, shall the antitypical David be exalted over the wreck of all carnal dominion, and the kingdoms of this world shall become our Lord's and His Christ's.

It would be alike interesting and profitable to trace the typical resemblances between David and Christ, and the typical import of all the kingly history of Israel; for this, like the rest of their history, is full of meaning. But our present purpose is rather to consider a new development of the purposed grace—the express covenant and promise in which God intimated the glory of the kingdom that is yet to be: concerning which, God hath said, "Once have I sworn by My holiness, that I will not lie unto David." God's covenant with Abraham, was absolute and unconditional, depending upon no merit or obedience of His creatures, and, therefore, it was of grace. The covenant which He made with Israel, at Sinai, was conditional, and their enjoyment of promised blessings, depended on their fulfillment of stipulated requirements. There was something corresponding with both of these, in His promises to David. There were conditional promises, which related to his natural seed and to national blessings, which depended on their fidelity and obedience, and which his descendants, by their apostacy, for-

feited. There were also absolute and unconditional promises, and these related to Christ, the Son of David, and to spiritual and eternal blessings—these are all of grace, and will most assuredly be fulfilled. "The Lord God shall give Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." It is with this last that we have at present to do.

We purpose treating the particulars of God's covenant with David, in the same order in which we considered the Abrahamic covenant, and shall accordingly note the leading particulars of promise, endeavor to ascertain their true meaning and application, and inquire how David himself understood them.

The occasion on which the great promise was first made to David, occurred at the close of the early and disturbed part of his reign. The Philistines, the most formidable of the enemies of Israel, were completely routed; David brought the ark of the covenant to Zion, with great rejoicing; and now, when he enjoyed a season of profound peace, the grateful monarch entertained a purpose of building a temple to the Lord, where the ark might find a fitting and permanent resting-place. "Lo," said he, "I dwell in a house of cedar, but the ark of the covenant of the Lord dwelleth under curtains." The Lord sent a message of comfort and approval to His servant, though He declined the purposed homage, because David had been a man of war, and had shed blood. The prophet Nathan was the bearer of the message, and first communicated this precious assurance: "Also, the Lord telleth thee that He will make thee a house; and, when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels; and I will establish thy kingdom. He shall build an house for My name, and I will establish his kingdom for ever. I will be his Father, and he shall be My Son. If he commit iniquity, (or when iniquity shall come upon him) I will chasten him with the rod of men, and with the stripes of the children of men; but My mercy shall not depart away from him, as I took it from Saul, whom I put away from before thee. And

thy house and thy kingdom shall be established forever before thee; and thy throne shall be established forever." 2 Sam., vii. 12.

This covenant, in one aspect of it, was temporal and conditional; but, in another, it was eternal and unconditional. The twofold aspect of this and other promises, arises naturally out of the typical character of the nation and the kingdom. The first aspect relates to the type, the second to the antitype. But in the progress of the revelation, we find the second meaning coming out into greater distinctness and prominence, as in the reference to this promise in the eighty-ninth Psalm, "I have made a covenant with My chosen, I have sworn unto David, My servant—thy seed will I establish forever, and build up thy throne to all generations." In subsequent portions of the Psalm, we have the promises repeated almost in the language employed by Nathan. Let it be remarked, that in all citations of the covenant, there is a distinct promise of an immortal Seed, a perpetual throne, and a glorious kingdom, established forever in the presence of David himself.

I. THE SEED OF DAVID.

As the promise to Abraham had a proximate and typical fulfillment in Isaac, but not an actual fulfillment — for we are informed, by inspiration, "that Seed was Christ," — so, the promise of a Seed to David, had a similar fulfillment in Solomon, though it is evident that it cannot be completely fulfilled by any mere man. If there were nothing more than the marked characteristic of perpetuity, it plainly cannot be answered in him, of whom it is recorded, "Solomon reigned in Jerusalem, over all Israel, forty years, and Solomon slept with his fathers, and was buried in the city of David, his father." This cannot be He, of whom it is said, "He shall be as a Son, to continue His Father's name forever."

There is a description of the promised Seed in the seventy-second Psalm, which ought forever to settle the question as to the glorious Person intended: "They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the new-mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace as long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." And again, "His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." Not only are these characteristics of the king and his reign inapplicable to any temporal sovereign, but they must strike every one, who is familiar with the Scriptures, as being most remarkably in accordance with the descriptions of Christ, from Genesis to Revelation. For example, the concluding language is almost the same with that used concerning the Seed of Abraham. In Isaiah, xi., when the prophet speaks of a rod out of the stem of Jesse, it is said, "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

Such passages might be cited in great numbers, and some of the most impressive from the Psalms of David himself. The New Testament opens with these words: "These are the generations of Jesus Christ, the son of David, the son of Abraham." Throughout the New Testament, proof is frequently furnished, that Jesus Christ is the promised Seed of David; and in its closing words He declares Himself, "I am the root and offspring of David." In all this, it is evidently meant, not merely that He is a descendant of the shepherd-king, but that He is, by way of eminence, THE SEED, on whom the promise rests, and who is destined to fill the throne of His father, in the full import of the covenant.

II. THE THRONE AND KINGDOM OF DAVID.

THE THRONE is *literally* a chair of royal state; *tropically*, it is the government exercised there: in relation to a kingdom, it is the seat of government. A KINGDOM is the region governed by a king, comprehending the people who are subject to him, and the sway which he exercises. "The throne of David," and "the kingdom of David," are very definite expressions. When Abner speaks of translating the kingdom from Saul, and setting up the throne of David, over Israel and Judah; or, when David swears to Bathsheba, "Assuredly Solomon my son shall reign after me, and he shall sit upon my throne," no one has any difficulty in determining what is meant by the terms. Now, it is this very throne and this very kingdom that God has bound Himself to establish forever, and it is this very throne on which He has promised that the Seed of David shall sit.

The definite language which is employed on this point throughout the Old Testament, meets us again in the New Testament. When the angel announced the birth of Jesus, he said: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Language could not be more explicit, and no one can for a moment question what impression it conveyed to the Jewish maiden, to whom it was addressed. Peter, in like terms, speaks of the expectation that God would raise up Christ to sit on David's throne.

With the plain promise of God, repeated with precision by the prophets of succeeding ages, and with the carefully exhibited proof in the New Testament, that Jesus of Nazareth is the promised Seed of David to sit on his throne, it seems unaccountable that one who acknowledges the Divine authority of the Scriptures, should question that a day is coming when the Lord will return to this earth, and reign over an everlasting kingdom, the centre of which shall be Mount Zion. That He has never yet reigned there is certain, as a

matter of history; that He will yet reign there is equally certain, as a matter of prophecy.

The present desolation of the throne and kingdom of David was plainly predicted. In the eighty-ninth Psalm we have this prophetic lamentation over the temporary overthrow of the throne: "But thou hast cast down and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant, and hast profaned his crown by casting it on the ground." Then we have this expostulation: "How long, Lord, wilt thou hide thyself? Forever? Shall thy wrath burn like fire?" followed by the expression of unabated confidence in Him who has promised the perpetuity of the throne: "Blessed be the Lord for evermore. Amen and amen." A prophecy is thus uttered, while the throne was in the height of temporal glory, of a long-continued desolation; but yet it does not interfere with the hope of the after-glory and the perpetuity of the kingdom.

The prophet Jeremiah, having summoned the earth to hear, says of the sinful king of David's lineage: "Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." After bewailing the dispersion of Israel, he utters this prediction: "Behold, I will raise unto David a righteous Branch." With equal distinctness Ezekiel addresses the last of David's temporal successors: "And thou profane and wicked prince, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same. Exalt him that is low. Abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come, whose right it is; and I will give it to him." The temporal succession accordingly terminated with that prince, and no one since his day has sat on the throne of David, which must remain desolate till THE SEED returns to fill it forever.

These predictions of the overthrow of the throne plainly show that the covenant of David was not to be applied to any natural succession. They are also coupled with the as-

surance, that the promised Son of David shall sit upon the very throne which is now cast down. How can it be supposed that all this means that Christ shall reign in the hearts of His people, or in the institutions of the Gentile Church, or at the right hand of God, where He now sits? David's throne was not the throne of the Majesty in the heavens. David had no throne in the hearts of Christ's people, nor authority over the Church which first appeared on the day of Pentecost. None of these was the throne overturned by the armies of the king of Babylon. David's throne still lies desolate, and his Son can not yet have received it.

He who was born King of the Jews, and over whose cross Pilate wrote the unintentional truth, "Jesus of Nazareth, the King of the Jews," was introduced to the world with the assurance that He shall sit on the throne of his father David. And, after his resurrection, it was intimated that God had raised him up according to his promise to occupy that throne. He has been highly exalted, and is now crowned with glory and honor. In these circumstances it has been too easily taken for granted, that the place of honor, which he occupies, is that which was intended by the Covenant. No intelligent expositor of Scripture would fail to point to the present state of Jerusalem and of the Jews, as fulfilling the prediction which we have quoted, concerning the overthrow of David's throne. Yet these predictions are all connected with the assurance, that Christ shall sit on that very throne. And, since the right hand of God is not the throne of David, and since the throne of David now lies desolated, it is an utter perversion of speech to say that the assurance has already been fulfilled.

The Old Testament Scriptures are not silent regarding the present place of honor and glory which He occupies in distinction from His ultimate reign. In the eighth Psalm it is promised, that He shall have dominion over the earth, and that all things shall be put under His feet. In the Epistle to the Hebrews this promise is quoted with the remark, "We see not yet all things put under Him." And then we are taught that the present exaltation is but the pledge of that future

dominion. In the hundred and tenth Psalm we read, "The Lord said unto my Lord, sit thou at my right hand until I make thy foes thy footstool." Peter shows that this prediction refers to His present exaltation, which has the limit in point of time, "until I make thy foes thy footstool." The Psalm describes Him as subsequently coming from that exaltation to take His great power and reign, and as advancing by judgment and victory to rule in the midst of His enemies. The Lord himself, also, clearly distinguishes between His own throne, on which He is yet to sit, and His Father's throne, on which He now sits. "To him that overcometh will I give to sit with me on my throne, even as I also overcame, and have sat down with my Father on His throne."

The Lord now sits on His Father's throne, and meanwhile the throne of David is overturned, but the day is coming when He shall assume His own proper rule. Prophecies of the ingathering of Israel are as numerous and distinct as prophecies of their dispersion. And their ingathering, and the restoration of their kingdom, are always associated with predictions of the perpetual dominion of the Redeemer. The prophecy, for example, "In those days, and that time, I will cause the branch of righteousness to grow up unto David," is preceded by the assurance, "Again shall there be heard in the place which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say, 'Praise ye the Lord for He is good.' For I will cause to return the captivity of the land as at the first." Upon this restoration, the Lord our righteousness shall execute judgment and righteousness in the land — predictions which, in no sense, can be said to be fulfilled.

Again, in Ezekiel, xxxviii., we have a singularly explicit statement of God's design toward His people: "I will take the children of Israel from among the heathen, whither they be gone. David, my servant, shall be king over them, and they shall dwell in the land that I gave unto Jacob, my servant — the land wherein your fathers may dwell. My taber-

nacle, also, shall be with them, and I will be their God and they shall be my people"—language exactly corresponding with that employed in God's covenant with Abraham, and with that employed in the description of the final glory of the saints in the Apocalypse. Can there be any doubt as to the throne of David on which his Son is to sit? It is not a throne on which He now sits, for the captivity is not yet returned, and God's tabernacle does not yet dwell with man. He now sits on His Father's throne, but as surely as He sits there, God will set His king on His holy hill of Zion, and will give Him the heathen for His inheritance, and the uttermost parts of the earth for His possession.

As Abraham had a personal interest in the promises of an everlasting inheritance, so David has a personal interest in this everlasting and glorious kingdom. God's promise was, "My kingdom shall be established for ever *before thee;*" that is, "in thine own presence." The patriarch David is both dead and buried, and his sepulchre remains amid the ruins of Jerusalem. Yet God has promised that he shall be a spectator of the glories of His Son's reign. Accordingly, we find that David did not understand God's promise as referring to Solomon, or to any temporal successor, and that he connected his own personal salvation with that promised Seed and His promised reign. He recognized his Son as also his Lord. Peter, quoting from one of David's psalms, "Because thou will not leave my soul in hell, neither will thou suffer thine Holy One to see corruption," assured the Jews that David, "Being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit upon His throne—he seeing this before, spake of the resurrection of Christ, that *His* soul was not left in hell, neither did His flesh see corruption." With this in view, we can appreciate the express acknowledgment of the Patriarch King, in his last words. With the remembrance of all his own failures, and the evidences of the sinfulness of his children before him, he knew that One of a far different character must arise in order to the accomplishment of God's covenant. "The God of Israel hath said, the

Rock of Israel spake to me, He that ruleth men must be just, ruling in the fear of God, and he shall be as the light of the morning when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire, although he make it not to grow." These are words of deep confession, but yet they are words of confidence and exulting hope. There were, indeed, no present tokens of the fulfillment of the covenant, but David could close his eyes in death, with the assurance that it will all be made good, and that in its accomplishment his salvation is secure.

Paul, speaking of the world to come, says: "And when He bringeth again the first begotten into the world He saith, And let all the angels of God worship him." Bringing again implies a first and second coming. And when we turn to the Psalm, from which the apostle quotes this reference to His second coming, we find this sublime description of it: "Clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne, a fire burneth before Him and burneth up His enemies round about, His lightenings enlightened the world, the earth trembled." The most careless reader may be struck by the resemblance between this description in a Psalm of David, and a description of the same event in an Epistle of Paul: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." *Then* it is that Zion is made glad, the righteous rejoice in the Lord, and He is exalted above all the earth. Or, as the apostle has it, He shall be glorified in His Saints, and admired in all those that believe.

Many similar correspondences may be traced between Old Testament anticipations of the glory of David's Son, and New Testament hope of the glory in which Christ shall ap-

pear the second time, without sin unto salvation. For example, in the forty-fifth Psalm we read: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty; and in thy majesty ride most prosperously, because of truth, meekness and righteousness. Thine arrows are sharp in the heart of the king's enemies. Thy throne, O God, is for ever and ever." In the book of Revelation we find this remarkable parallel passage: "And I saw heaven opened, and behold a white horse, and he that sat on it was called Faithful and True, and in righteousness he doth judge and make war. And out of his mouth goeth a sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." And thus He is described as advancing with conquering might, and in glorious majesty to reign. And who will doubt that when the conflict is past, and the saints of all ages are seen sitting on the throne to reign with Christ, David will enjoy all his salvation and all his desire?

The revelations of God's precious purpose harmonize. The complete exhibition of Christ's power, when Satan is cast into the lake of fire, is but an expansion of the first assurance of a Deliverer for man, when God said to the serpent, "He shall bruise thy head." That seed of the woman, the seed of Abraham possessing the fate of his enemies, and the seed of David riding prosperously, because of truth, meekness and righteousness, is one and the same triumphant Saviour. The land of Abraham's inheritance is the seat of David's everlasting kingdom. The possessors of the one and the heirs of the other, are the same people to whom God pledged himself to be with them forever and be their God. If, in Abraham's seed, all the families of the earth are to be blessed, so it is said of David's Son, "Men shall be blessed in him, and all nations shall call him blessed." These Patriarchs received the same Gospel; their faith embraced the same Savior; their hope reached forward to the same salvation; and the faith of after ages, rejoicing in the advancing fulfillment of the

promises, blesses "The Lord God of Israel, who hath raised up a horn of salvation for us in the house of His servant David, to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham." The hope of all ages will receive a glorious accomplishment when He shall come, who is the Root and offspring of David, and the bright and morning star, and when there shall be heard the voice of a great multitude as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia, for the Lord God Omnipotent reigneth."

They shall all be there; Abel, accepted through the sacrifice which his slain lamb, afar off, prefigured; Enoch, the seventh from Adam, mingling with the myriads whom his faith foresaw following in the train of the Conqueror; Abraham, from the Cave of Macpelah, shall come to inherit the land wherein he was a stranger; Moses, from his unknown resting place, shall enter the land which he saw from the heights of Pisgah; David, from his sepulchre at Jerusalem, shall see his Son and his Lord seated on his throne. And they shall greet many from the east and from the west, from the north and from the south, who shall come to sit down with them in the kingdom of God. In the joy of that day's triumph, the song of Moses and the Lamb shall be united. "Great and marvellous are thy works, Lord God the Almighty: great and true are thy ways, thou King of Nations! Who shall not fear, O Lord, and glorify thy name? For thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest.'

A CHRONOLOGICAL VIEW OF THE NEW TESTAMENT.

BY JOHN HOGG.

The various books that form the New Testament were composed by eight different writers, under the influence of inspiration, according to the wants and necessities of the early Church. Thus, Paul wrote his epistles, either to counteract the false doctrine and licentious conduct which judaizing and false teachers had surreptitiously introduced into the Church, or to comfort, instruct and warn his converts, in consequence of the severe trials to which they were subjected. And, as the false teachers uniformly laid claim to an authority to which they were by no means entitled, in order to prevent forgery, Paul uniformly wrote the salutation with his own hand, though he seems to have dictated the body of the epistle to an amanuensis. Thus, in closing the Second Epistle to the Thessalonians, he says: "The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen." When the Thessalonians saw these two sentences in Paul's own hand-writing, they knew they were not imposed on with the work of a judaizing teacher, or false Christian. We have traces of a similar mode of authentication in the other epistles: "The salutation by the hand of me, Paul. Remember my bonds. Grace be with you. Amen." Colossians, iii. 17, 18. "Ye see how large a letter I have written to you with mine own hand." Galatians, vi. 11. Some have supposed that Paul wrote the entire Epistle to the Galatians with his own hand, contrary to his usual custom, and that this was to be regarded as a special mark of his affection towards them. But the word, rendered in our version "letter," denotes, not an epistle, but the letters of the alphabet; and

hence the verse may be translated, "See how large letters I have written with my own hand." The apostle had previously been caught up into the third heaven, and had seen and heard what it was not possible for man to utter. But, lest he should be exalted above measure, there was sent a thorn in the flesh, a messenger of Satan to buffet him; and, though he prayed once and again, and obtained the promise of sustaining grace, yet the affliction was not removed. Now, the supernatural brilliance of heaven's glory, in all probability, injured his eyesight, and rendered it necessary for him, through life, to write from dictation; and, in consequence of defective sight, the salutation would be written in large, clumsy characters.

The various epistles, after being perused by the Churches to which they were directed, were commanded to be read by all the Churches in the immediate neighborhood. Thus Paul exhorted the Colossians: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" — probably the Epistle to the Ephesians. As the epistles were written on thin, perishable paper, manufactured from the papyrus plant, they would be soon worn out; and hence all the autographs of the sacred writers seem to have perished before the middle of the second century. This would render it necessary to multiply copies of the epistles and gospels for future use, and that they might be diffused as widely as possible amongst the various Churches. Before the close of the New Testament canon, the epistles of Paul seem to have been collected into one whole — at least such is the most natural interpretation of 2 Peter, iii. 15, 16: "As our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do the other scriptures, unto their own destruction." The epistles of Paul are here viewed as of equal authority with the other Scriptures — the Old Testament — and the former, as a collected whole, are placed side by side with the latter.

It is still an unsolved problem when, or by whom, was the

New Testament canon arranged in its present order. We have no better authority for alleging that it was the apostle John, than that he was the last of the apostles; and hence a *vague tradition* has maintained that he did for the New Testament what Ezra is reputed to have done for the Old — that he collected the various books into one volume, and placed on them the stamp of apostolic authority. But, though such a thing is totally destitute of the slightest foundation, yet it is obvious that our present arrangement of the sacred books which compose the New Testament is very ancient. In a fragment discovered at Milan by Muratori, during the preceding century, and attributed to Caius, a Roman presbyter of the second century, the enumeration of books that compose the New Testament is nearly the same as at present, though mentioned in a somewhat different order. This fragment, written in exceedingly bad Latin, was probably intended for the instruction of young communicants in the principal facts and doctrines of the Gospel. The part is defective which speaks of Matthew and Mark's Gospels, but he places the Gospels by Luke and John, the third and fourth in order. The order in which he mentions the other books of the New Testament is as follows: The Acts, written by Luke, and addressed to Theophilus; Corinthians, Ephesians, Philippians, Colossians, Galatians, Thessalonians, Romans, Philemon, Titus, 1 and 2 Timothy, Jude, 1 and 2 John, Revelation and 1 and 2 Peter. He alludes to several spurious books, such as Paul's Epistle to the Laodiceans, and the Epistle to the Alexandrians, probably referring to the Hebrews, which was long denied to be the work of Paul, or to have any right to a place in the New Testament canon. He mentions, also, that the Shepherd of Hermas, who was Bishop of Rome about the year 156, was read for the edification of the people, but that it was placed in a different class from the prophets of the Old Testament, or the apostles of the New. Though Caius imagined that this was the order in which the books of the New Testament were written, yet it can be easily proved that this was by no means the case, and that he was simply misled by adhering to the order in which the various books were ar-

ranged in the copy which he possessed of the sacred volume. It is a strong argument in favor of the antiquity of this arrangement, that Hebrews, 2 and 3 John, with 2 Peter, are omitted, as it was a considerable time before these books were admitted into the New Testament canon. In like manner, the ancient Syriac version, which was probably made about the beginning of the second century, omits 2 and 3 John, 2 Peter, Jude and Revelation, as these books had not been sufficiently known by the Churches when this translation was made.

It is obvious, from the considerations already adduced, that the person or persons who placed the various books that compose the New Testament in their present order, had no idea of chronological arrangement. In fact, these books are evidently arranged in *three classes* — the historical, epistolary, and prophetic; the first sustaining the same relation to the other two that the law did to the rest of the Old Testament canon. This may account for the fact, that, in the early Church, the New Testament generally composed two volumes; the first being styled *The Gospel*, and the second *The Apostles*, since of the latter the epistles of Paul formed by much the larger portion.

The New Testament canon naturally commences with the four Gospels, as containing an account of the life, death, resurrection, and ascension into heaven of Christ, the founder of the Christian Church. These four narratives were viewed by the earliest Christian writers, not so much as four histories, or gospels, as one in four different relations, or, as Irenæus excellently expresses it, *the four-formed Gospel.* With the exception of Justin Martyr, who sometimes styles the evangelical narrative the *Memorabilia of the Apostles*, in imitation of Xenophon's Memorabilia of Cyrus, the other writers of that period speak of the *Gospel*, seldom *the Gospels;* and, as a proof that this language was then in current use, Justin Martyr himself frequently employs the same phraseology. Thus the four living creatures in the visions of Ezekiel and John, the former of which bore the providential chariot on which the Redeemer sat enthroned, were viewed as emblematical of the four Gospels, united in the accomplishment of the

same great design. Matthew is the *man*, as he chiefly gives us a view of our Lord's human character; and, in tracing His descent to Abraham, he conclusively proves that Jesus is the Christ, or the Messiah promised to the fathers. Mark is the *lion*, who represents our Redeemer in the majesty of His divinity, as the Son of God; Luke is the *ox*, the principal animal used in sacrifice, as he exhibits His death as an atoning sacrifice for the sins of the world; and John is the *eagle*, who, with undimmed eye, gazes on the peculiar glory of the Sun of Righteousness, and who, with unfaltering wing, flies into the bosom of Eternal Love. In such an enumeration, the Acts of the Apostles, written by Luke, would naturally follow the Gospels, as they give us an account of the reception of the Gospel both by Jews and Gentiles, as the result of the outpouring of the Holy Spirit on the day of Pentecost.

The epistles are arranged with respect to their size and relative importance, not of the date of their composition. The fourteen epistles of Paul are placed in the foreground, on account of their number, though Hebrews is placed last, as it was long disputed whether it was written by the apostle. The Acts of the Apostles concludes with stating that Paul dwelt two whole years in his own hired house at Rome; and this, together with the great importance of the epistle, seems to have been the reason why the Epistle to the Romans is placed immediately after the Acts. But, when this epistle was written, Paul had not been at Rome, for he thus addresses them: "I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey, by the will of God, to come to you." His prayers were strangely answered; for he came to them as a prisoner in bonds. The other epistles seem to have been arranged in accordance with their supposed relative importance, those directed to Churches taking the precedence of those addressed to individuals. The Epistles of John are placed together, and the New Testament fitly closes with Revelation, as that book gives us an outline of the Church's history, and concludes with the Saviour's promise and the Church's prayer, that her Lord would come quickly, and thus

redeem the promise on which He has taught His Church to depend: "I will come again to receive you unto myself."

But, though an important principle pervades our arrangement of the New Testament books, yet it is obviously not that of chronological arrangement. It is generally conceded that First and Second Thessalonians was the first part of the New Testament that was written, and that the composition of the four Gospels was comparatively late. But, beyond the admission of these general truths, as a starting point, critics are by no means agreed respecting the time when, and the place from which, the various books were written. The postscripts at the end of the epistles are simply unauthorized additions, forming no part of the Word of God, and which seem to have been added by some unknown persons between the fourth and fifth centuries. Some of them are correct, and others are evidently false. Without laying claim to minute accuracy, which, in our present state of knowledge on the subject, is perhaps unattainable, it is believed that the following table is an approximation to the true order in which the books that compose the New Testament were written:

BOOK.	PLACE WRITTEN.	TIME.
1 and 2 Thessalonians,	Corinth,	51 to 52 A. D.
Galatians,	Ephesus,	53—4.
1 and 2 Corinthians,	Ephesus,	54—5.
Romans,	Corinth,	57—8.
James,	Jerusalem,	60.
Ephesians,	Rome,	62.
Colossians,	Rome,	62.
Philemon,	Rome,	63.
Matthew's Gospel,	Palestine,	63.
Hebrews,	Rome,	63.
1 Peter,	Babylon,	64.
Luke's Gospel,	Rome,	64.
Philippians,	Rome,	64.
Titus,	Ephesus,	65.
Acts of Apostles,	Rome,	64.
1 Timothy,	Macedonia,	66.
2 Timothy,	Rome,	67.
Mark's Gospel,	Rome,	67—8.
2 Peter,	Rome,	68.
Revelation,	Ephesus,	68.
Jude,	Unknown,	69.
John's Gospel,	Ephesus,	80.
1 John,	Ephesus,	82.
2 and 3 John,	Ephesus,	82.

It will be obvious that many of these places and dates rest on merely probable grounds, and that they ought to be regarded as an approximation to the truth, rather than the truth itself. Some have adopted a very different arrangement. But absolute certainty is not to be expected on a point, where the original authorities are both few and obscure, and not seldom conflicting. The vindication of the entire scheme would be tedious to the general reader, and it would extend this article much beyond its legitimate limits.

The formation of the New Testament canon was not the work of any apostle or ecclesiastical council, as some have supposed, but of the entire Church. The Gospels and epistles were not admitted into the place which they now occupy through mere accident, or caprice, while others, that had as good a claim to inspiration, were summarily rejected; but they were received on the testimony of the communities to whom they were directed. To determine this point, the early Christian writers uniformly refer to the most ancient Churches. "Come now," says Justinian, "let us run through the apostolic Churches, among whom are still the chairs in which the apostles presided, among whom their authentic epistles are read." "Let us see," says he, when writing against the heretic, Marcion, who only recognized a mutilated Gospel by Luke, and ten of Paul's epistles — "let us see what milk the Corinthians drew from Paul; to what rule the Galatians were subjected, what the Philippians, Thessalonians, Ephesians read, whatever the Romans, as the nearest, sound forth, to whom both Peter and Paul left the Gospel, also, attested with their own blood."

The question has been keenly agitated since the Reformation, Did the early Church improperly exclude any of the books that they ought to have admitted into the sacred canon? The Reformers have generally maintained the negative side of the question, and the Roman Catholics, in order to support the authority of unwritten tradition, have taken the affirmative side. It has been inferred, for example, from I Corinthians, v. 9, "I wrote to you in an epistle, not to company with fornicators," that Paul had written an epistle to

the Corinthians previous to what is now styled First Corinthians. But the reference is to our present epistle, and the correct rendering is: "I wrote to you in *this* epistle, not to company with fornicators." A much more remarkable passage is Colossians, iv. 16, where the apostle commands the Colossians to read the epistle from Laodicea. It has been thought that the epistle to the Ephesians is referred to, which seems to have been a kind of circular letter, sent first to the Ephesians, and then to Laodicea, and now it is enjoined to be read in Colosse. This may account for the fact that Marcion, the Gnostic heretic, in the second century, changed the title of this epistle from Ephesus to Laodicea. But, at all events, it is sufficiently obvious that the present so-called epistle to the Laodiceans, made up of passages from Ephesians and Colossians, without either aim or connection, can lay no claim to be a genuine work of Paul. There are, indeed, a few other passages which are supposed to refer to lost epistles; but the exposition that would deduce such a meaning from them is so manifestly wrong as not to demand any particular refutation. In fact, the preservation of the Word of God, through so many ages, without material alteration, in spite of the remissness of its friends and the continuous hostility of its enemies, must be deemed a miracle, not less wonderful than any of those wonderful works which stamped divinity on the system of Moses, or on the Gospel of Christ. It has risen, young and immortal, like the phenix, from the ashes of persecution; and its emblem, in every age, has been a bush burning, but not consumed.

ARCHBISHOP WHATELEY ON A FUTURE STATE.

BY JAMES INGLIS.

A POPULAR English writer, who, as a dissenting minister, will not be suspected of any overweaning partiality for an Archbishop, says of Dr. Whateley: "Though this lucid and elegant writer may, from obvious reasons, be most widely known for his 'Logic' and 'Rhetoric,' the time will come when his theological works will be, if not more widely known, still more highly prized. To great powers of argument and illustration, and delightful transparency of diction and style, he adds a higher quality — and a very rare quality it is — an evident and intense honesty of purpose, an absorbing desire to arrive at exact truth, and to state it with perfect fairness and with the just limitations." And again, after enumerating Whateley's works of one class, this writer adds: "They abound in views original and just, stated with all the author's aptness of illustration and transparency of language."

There are many among us who will not regard this estimate as extravagant. And, indeed, so far as it relates to style and power of illustration, it will scarcely be disputed, though very many will differ with the friendly critic as to the permanent renown and future influence of the eminent prelate's theological writings. For ourselves, the greatest attraction we have found in them is the spirit of frankness, liberality, candor and independence they seem to breathe, which is especially refreshing in one occupying his disadvantageous position. These impressions, and the high reputation by which the work was indorsed, led us to the perusal of "A View of the Scriptural Revelation Concerning a Future State," with the most favorable expectations. The subject is always attractive, and at the present time there is an

urgent demand for an earnest, influential and well-considered discussion of it.

We confess to a feeling of deep disappointment, both in the manner and matter of the volume. The popular aim of the writer, and the fact that the Lectures of which it is made up, were originally composed for the use of his parishioners, sufficiently explain the omission of much that we might have desired to find in a treatise, on such a theme, by a distinguished religious teacher, but can form no excuse for immature conclusions on the weightiest matters, and a superficial examination of any point on which he ventures a deliverance, since, with such readers or hearers, his views were likely to have the greatest weight.

A criticism of such a writer scarcely comes within the scope of our journal; and especially a criticism which involves his literary claims. Least of all would it become us to stoop to anything that bears the aspect of detracting from a well-earned renown. With petty attempts to lessen the reputation of eminent authors, by tracing their thoughts and arguments to writers who have preceded them in the same field, we have no sympathy. For of all the most original thinkers it may undoubtedly be said: "Other men labored, and ye are entered into their labors." And the most important inquiry is not, Is this new? but Is this true? Still, there is a point where the legitimate use of other men's labors ends, and literary larceny begins; and it bodes ill for the moral tone and intellectual vigor of the press, if the obliteration of this boundary line is to be sanctioned by great names. The admirers of a popular novelist may smile at the cool effrontery of his voluminous appropriations of the productions of the genius of others, but theologians may well disdain his apology for such means of acquiring undeserved fame and influence.

Archbishop Whateley's Lectures on a Future State, and a related series "On Good and Evil Angels," were received together, and a cursory perusal suggested that their weightiest portions had a familiar sound. Without any pains to trace their origin, and assuredly with no design to sustain a charge

of plagiarism, we turned to "The Divine Legation of Moses," which, in point of learning, contains capital sufficient for a whole host of modern book-makers, and found not only arguments and trains of thought, which have been freely borrowed, but paragraphs, in both volumes, which, in fairness, Dr. Whateley should have marked as quotations. This, of course, does not affect the truth or error of the views advanced, but it does affect the claims of the author, and renders the opinion quoted above very questionable, that "the time will come when his theological works will be, if not more widely known, still more highly prized." The future will not assume the burden of borrowed and second-hand authorships, however skillfully the borrowed gems may be set.

We do not, of course, suppose that Dr. Whateley was driven to make a book in this manner by intellectual penury, or that he was tempted to build a reputation on another man's foundation; but he has hastily and prematurely given to the public a work on a subject, which demanded at his hand the most patient investigation and deliberate utterance. This impression is strengthened by a consideration of the manner in which conflicting views, on some important points, are stated and treated.

The subject of a future state could not well be discussed at the present day, without some reference to the views of those who are popularly styled "Millenarians;" and, in one of Dr. Whateley's standing and reputation, we might have looked at last for a fair, candid and generous discussion of them. The seventh Lecture is professedly devoted to an examination of these views; but, instead of the fairness and frankness we expected, we know of no Millenarian who would not disclaim, both the statement of their views, and arguments by which they are represented as sustaining them.

"The notions I allude to," he says, p. 131, "which have been formed by some Christians, from their mode of interpreting certain passages of Scripture, are these: That, before the end of the world, the whole body of unbelieving Jews are to be converted to Christianity, and to be collected in their own country, and are there to enjoy a superior de-

gree of divine favor, as being restored to the privilege of God's peculiar people — blest, in a higher degree than ever, with wealth and temporal prosperity — that Jerusalem is to be restored to all its ancient magnificence, and even much greater — and that Jesus Christ is to reign there, in bodily presence, for a thousand years. Moreover, that when He shall come on earth for this purpose, He will first raise from the dead all truly good Christians, who shall have died before that time, and that these, together with the converted Jews, will reign with Him, in great worldly splendor, till the end of the thousand years, when the rest of the dead will be raised, and that the Saints, together with Christ, will then pass judgment upon them."

It would be difficult to say, whether this statement would be more objectionable to Millenarians, on account of what is omitted, or on account of what is ascribed to them — the order of events, or the language employed to describe them. As a whole, we know of no one who would not repudiate it, as more nearly resembling the views we are constantly called to combat.

With reference to the omissions, we rather expected to find Dr. Whateley acknowledging his indebtedness to Millenarians, for the most interesting and forcible portion of his books — that which presents a resurrection from the dead as the hope of the Church. The position itself, and the most forcible arguments by which it is sustained, have been always familiar to those who cherish the hope of Christ's second coming and personal reign. On the other hand, we know of no one, who cherishes that hope, who does not regard the expectation, that "before the end of the world, the whole body of unbelieving Jews will be converted to Christianity," as an idle delusion : or, who does not renounce all thoughts of the Church's worldly splendor and temporal prosperity, as a hideous inconsistency, which crept in when State patronage and carnal alliances had turned the Church aside from the patient waiting for the Son of God from heaven. Until we met with it in the volume before us, we never heard the suggestion, that "the glorified saints, *together with the con-*

verted Jews, will reign with Christ;" though *it is* an ancient belief that certain glorified saints "shall sit on twelve thrones, judging the twelve tribes of Israel." Dr. Whateley is the first, also, from whom we have heard the suggestion, that when the dead shall be raised, at the close of a thousand years, "The saints, together with Christ, will then pass sentence on them."

He has included, in his statement, some points—such as the personal reign of Christ, the first resurrection, and the reign of the risen saints with their glorious Head—which have been advocated by such men, in the Church of which he is a dignitary, as Wickliffe, Tyndale, Latimer, and an illustrious succession, down to Bickersteth, Brookes, Villiers, Croly, Madden, Simeon, Sumner, and McNeil, of our own day. But, as a whole, the statement is a creation of his own, or of the learned friend on whom he devolves the responsibility of this lecture. On the part of the Millenarians, we cordially indorse his Grace's conclusion: "The whole system, of which I have given a general sketch, appears to be founded on a misunderstanding of Scripture."

We will not be understood as charging the learned prelate with intentional misrepresentation, but we do complain of the haste and carelessness which failed to ascertain the views of those whom he undertook to refute. And, while we complain of the carelessness of the statement, we will venture to add, that, even on those points which are correctly stated, the arguments, which the Archbishop attempts to demolish, are not arguments which were ever employed by any Millenarian of common intelligence. We know many who believe that the saints shall "sit with Christ on His throne, as He also overcame and sat down with His Father on His throne," and who believe that "Christ will give them power over the nations, and they shall rule them with a rod of iron, and as the vessels of a potter shall these nations be broken to shivers, even as He received of His Father;" but Dr. Whateley is the only one who supposes that such a belief "is derived chiefly, if not entirely, from a passage in the first Epistle to the Corinthians, (chap. vi.)" We know many

who are seeking "if by any means they may attain unto the resurrection of the dead," and who account them "Blessed, and holy, who have part in the first resurrection;" but any of them would furnish Dr. Whateley with more conclusive arguments than he has used against basing such a hope upon the expression, "The dead in Christ shall rise first," (1 Thess. iv. 13), or upon the passage cited from 1 Cor. xv. After remarking on these passages, as though he had exhausted the proof texts of Millenarianism, while he has not cited one which Millenarians ever employ as proofs, he adds, as though he were about to close the question finally: "I believe, however, that it is chiefly from the twentieth and twenty-first chapters of the book of Revelation, that the expectations have been drawn, of a literal resurrection from the dead, of pious Christians, before the final resurrection — their splendid reign with Christ, in person, for a thousand years — the literal restoration of Jerusalem, &c." The import of these chapters we shall have occasion to examine in another connection. At present, we only remark, that, so far from the expectations in question, being chiefly drawn from these precious chapters, Millenarians have always appeared to us to hesitate unduly as to the use of these impressive passages as direct proofs; and prize them rather as illustrations of their hope after it is established on other evidences.

Upon the whole, the learned prelate disposes of his antagonists easily, when he has the statement of their case in his own hands; but we question, very much, if these opponents will regard his seventh Lecture as a shining exemplification of that rare quality — "An absorbing desire to arrive at the exact truth, and to state it with perfect frankness, and with the just limitation."

It may become us to speak with modesty and reserve, regarding one who occupies a prominent position, not only in the world of letters, but as a theological writer; but we have, still, an humble duty to perform, with reference to the truth of God, when that very position may give currency to perversions of it. In the discharge of that duty, we must say, that, however far we believe our author to be above any

intention to pervert the truth, every portion of this volume betrays haste and carelessness, the crudity and superficiality which are evidenced in these imperfect representations of the views and arguments of those from whom he differs. He has, evidently, felt that the vague and hazy sentiment, with which this glorious theme is commonly invested, is hackneyed and effete; and that, as he expresses it, "there is hardly any subject on which it is so difficult to keep the attention awake, because, imperfect and erroneous as men's notions on it commonly are, it has lost all the attraction of novelty." He has sought, and, to some extent, perhaps, has succeeded in the search, for something like freshness in the manner of treating it; but probably the impression left on the mind of the reader, who earnestly desires to know all that may be known concerning the things hoped for, will be, that nothing can be certainly determined regarding them, and that all is left in hopeless obscurity, beyond the simple hope of immortality. There is, indeed, this merit, amid all the indecision to which he conducts his inquiries, that he cherishes a spirit of toleration and forbearance towards different opinions. For example, in stating the arguments, on either side of the question, regarding the intermediate state, as being a sleep, or a state of consciousness, he remarks: "Each of the two opinions, however, has been held by able and pious men, and I am convinced that a person may be blameless in point of faith, whichever of them he inclines to, provided he do not speak too positively on so obscure a point, or demand the assent of others where the Scriptures do not speak decidedly." But then there is little gained by a liberality which is only another name for laxity — and by a charity which is in reality indecision.

The view which this work affords of the prevailing state of mind regarding the hope set before us in the Gospel, is, indeed, a most humbling one. How different from the certainty and exulting hope which pervades the apostolic epistles, and which was inwrought in the every-day lives of the ancient worthies, to whom faith was "the substance of things hoped for, the evidence of things not seen." And it is not

difficult to understand how a Christianity, which looks forward into such dimness and obscurity, should be so little elevated above a common-place carnality; or, to understand how a hope so vague, should be so little influential amid the near and pressing realities of this present evil world. For ourselves, we rise from its perusal with new gratitude to Him, who has graciously led us past "the vague and indistinct thoughts respecting it, which flit through the mind of most Christians," to the animating and practical expectation of a coming Saviour and His glorious kingdom.

We have remarked, that Dr. Whateley has attained to something like freshness in the manner of treating the subject, although it only awakens expectation to disappoint it. And if we might surmise the source of that freshness, we should say that he appears to have appreciated the force of Millenarian objections against the obscure notions of which he himself complains, and to have felt the force of Millenarian exhibitions of the great hope of a resurrection from the dead; but, from the hastiness of his investigation, he has not followed these objections and arguments to their legitimate conclusions. Or, he has not yet been freed from the prejudices and prepossessions of a party opposition to them; and the attempts to rescue the prevailing sentiment from the force of these objections, and to reconcile these exhibitions with the prevailing expectations, only leads him into new inconsistencies, and invests the whole subject with new uncertainties.

For example, Dr. Whateley perceives — as who that reads his Bible can fail to perceive? — that the grand hope that is set before the Church is a resurrection to glory, at the coming of our Lord Jesus Christ; but the chief result of this discovery with him, is to involve the intermediate state — the state between death and the resurrection — in perplexing obscurity; and we find him applying those passages and parables, which point the expectation of the Christian to the coming of the Son of God from heaven, to a preparation for death. How happy would it be for such a man to realize that the glorious privilege and duty of believers is to prepare, not for death, but for eternal life — to look, not for the

king of terrors, but for that blessed hope, even the glorious appearing of the great God and our Saviour, Jesus Christ; and to travel on with their eye fixed, not on the grave, but on the city which hath foundations, whose builder and maker is God!

He has seen enough of this hope to satisfy him that Christ is the resurrection and the life, and, consequently, to reject the idle and barren dream of a natural or necessary immortality, which, in every age, has amused philosophical speculators; and he has also seen that the Old Testament Scriptures exhibit no trace either of these speculations, or of the sentimental visions of a heavenly state, which have become "hackneyed in the pulpit," and of which he correctly says, "it is with difficulty a congregation can be brought to listen to it with interest;" but then the only conclusion to which, with his prepossessions, this discovery can lead him, is that the doctrine of a future life was not revealed to the Jews, any more than it was discovered by the ancient heathen. The views given on this subject, in the first chapter, are an abstract of the ingenious argument of Warburton, expressed often in Warburton's phraseology, though probably applied in a manner that Warburton would not have sanctioned. It is very true that modern hackneyed notions of a future state, were not revealed to the Jews; and that the blessings held out to the Jewish nation, as the reward of obedience to their national constitution and laws, were temporal. But, if the preconceived notions of these prelates had not prevented them from reading God's covenant and promise aright, they would have understood what was the glorious hope, in the faith of which "the elders obtained a good report."

Dr. Whateley sets out, in his arguments, with some remarks on the declaration of the apostle, that it is "our Saviour Jesus Christ that hath abolished death, and brought life and immortality to light through the Gospel." There are, however," he says, "not a few who deny or overlook this truth; I mean, who maintain, or take for granted, that the doctrine of a future life was revealed to the Jews, and was discovered by the ancient heathen; and, *consequently*, (for there is no

avoiding the *consequence*), that Jesus Christ *did not* bring "life and immortality to light." Or, as Warburton himself states it: "If life and immortality were brought to light through the Gospel, consequently, till the preaching of the Gospel, it was kept hid and out of sight. But, if taught by Moses and the prophets, it was *not* brought to light through the Gospel."

The sum of this argument is, that if the faith of God's people of old reached forward "to the city which hath foundations, whose builder and maker is God," if they were taught to look to anything beyond this present life, then the declaration of the apostle is not true. We at once, and cordially, grant all that Dr. Whateley, or rather Warburton, claims, regarding the vanity of heathen speculations — regarding the temporal and national blessings, which were the sanction of the Sinaitic covenant; and we admit, that in the Old Testament there is as little trace of modern dreams regarding a future state, as of the speculations of heathen philosophers. But yet, leaving out all that we find in the Old Testament itself, the same apostle, who declares that "Jesus Christ hath brought life and immortality to light through the Gospel," points us to the muster-roll of Old Testament believers, and declares, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; for they that say such things, declare plainly that they seek a country." And we will rather conclude that a Bishop may have given, and an Archbishop endorsed, an erroneous exposition, and constructed a faulty syllogism, than that an inspired apostle has flatly contradicted himself.

To one who approaches this subject with his mind not preoccupied with the speculations of men, there is a blessed truth in this inspired utterance, "Our Saviour, Jesus Christ, hath abolished death, and brought life and immortality to light through the Gospel," which these expositors have altogether frittered away. It not only declares to us sure tidings of immortality, but points us to Him who is the resurrection and the life. We have now, not only God's promise, con-

firmed by an oath, but THE LIFE is manifested that we may have life. We see Him who came "to destroy death, and Him that hath the power of death, that is, the devil," advancing in His victorious course, till, in dying, He conquered death, and, as our representative, actually came forth, the first fruits of them that slept. *Now*, it is not a mere promise, but an accomplished fact. He was not the first to reveal the promise, but, in Him, the ancient promise of God is fulfilled. According to God's promise, He hath abolished death, or rendered it ineffectual and vain, in the case of all believers. According to God's promise, He hath risen from the dead—life and immortality are not only promised, but are now manifested in a risen Saviour. The resurrection was not only secured, but actually begun, when He, as the first fruits, came forth from the tomb.

Men often speak as though the Lord Jesus Christ were but a Divine teacher, who made known a truth, which those who preceded Him only conjectured, or who disclosed a secret of nature, which previous researches had not fully ascertained. But the truth is, nature had no such secret to disclose. The more profoundly her secrets were ransacked, the better it was known that she spoke only death and despair to those who had forfeited the favor of God, which is life. Till God revealed His grace, there was no hope for sinful men. Eternal life is the gift of God, through Jesus Christ our Lord, and not an attribute of man's nature, nor an attainment of human merit.

But, as we have said, Jesus, the Christ, was not the first to reveal the promise of this gift. The Scriptures, from Genesis to Revelation, bear harmonious testimony to God's purposed grace in a promised Deliverer. They have held up to the hopes of believers, in every age, the restitution of all things, an everlasting inheritance, the enjoyment of life in the favor of God, the reign of righteousness and peace, and the presence of Jehovah in eternal relations of love and joy. As widely distinguished from the promise of temporal blessings to the Jewish nation as the ceremonial law is from the free grace of God, this glorious salvation is the theme with which

the harp of inspiration is ever vocal, and which kindles the hope and love of successive generations of saints, "who, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." New Testament faith rejoices in the hope of the fathers. "Now I stand and am judged," said Paul, before Agrippa, "for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God, day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing impossible with you, that God should raise the dead?"

As it was not in the sense of disclosing a secret of nature, so it was not in the sense of first revealing the promise, that Jesus Christ brought life and immortality to light. In all His teachings, He understands the hope as already revealed, appeals to Old Testament proofs of it, and presents himself as the Saviour, in whom these hopes were to be accomplished. Clear and definite as the ancient promise was, it is presented in a very different aspect by His actual appearing. A Saviour come is a very different thing from a Saviour predicted. It is now an accomplished reality — He *hath* abolished death. Death was the penalty of a broken law, which, but for His interposition, must have rested eternally on the transgressors; but He died for our sins, according to the Scriptures, and the law's claims being answered, its penalty must be removed. He hath abolished death, so that it hath no more dominion over Him as our representative; and, in proof of this, "He is risen." In all this, it must be remembered, He was acting on our behalf. Ours were the sins He bore — ours is the life He has achieved; and so the apostle argues, "As in Adam all die, so in Christ shall all be made alive; but every man in his own order; Christ the first fruits, afterwards they that are Christ's at His coming." Christ and His people are one in this transaction, and the resurrection of the one body is not only secured, but is actually begun. He, the head, is risen, and so life and immortality are brought to light, not in a promise, but in an actual instance and commencement. He,

who is our life, was seen after His resurrection, and is testified to us in the Gospel. We have a Divine record, that God hath given us eternal life, and this life is in His Son. Our Saviour, Jesus Christ, hath abolished death, and brought life and immortality to light in the Gospel.

We cherish this — the sure hope of eternal life. It is not of nature, but of grace; not in ourselves, but in Him: our life is hid with Christ in God. There is to the believer something inexpressibly tender, in this complete dependence on Christ, our life. We would not, if we could, have it otherwise. There is a sense of blessed reality in this hope, when we see it in actual accomplishment in Christ. The hope is tangible, and comes home to the heart, death has lost his power, the grave is unbarred, and those who sleep in Christ shall come back to the warm and loving reality of a true and imperishable life. It is a demonstrated certainty — Christ *has* risen, the first fruits, the pledge and earnest of all the rest, who only await their turn: "And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Dr. Whateley, we presume, is reckoned among the evangelical preachers of the Church to which he belongs, so far, at least, as disclaiming the impious priestly pretensions of the High Church party, and a superstitious confidence in priestly rites. But, in the work before us, we can scarcely discover a trace of what, among us, are regarded as the doctrines of the grace of God, through a crucified Saviour. "Truly good Christians," "pious Christians," &c., are strange sounds in the ears of those who believe that, except a man be born again, he can not see the kingdom of God. And, although there are some sensible remarks on a variety of popular delusions regarding a death-bed, the directions and exhortations regarding a preparation for a future state, are unspeakably more disastrous, in their tendency, than any errors regarding that state itself. The views of Christian faith and life are as cold and heartless as the views of the grand objects of Christian hope, and equally vague and obscure. The Christians of this volume have

very little resemblance to those whom the apostle describes: "Being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access through faith into His grace, wherein we stand, and rejoice in hope of the glory of God." It is not surprising that those who see so little meaning in Christ's first coming, should attach so little importance to the hope of His second advent; or that those who see so little in the cross, should set so low an estimate on the crown; or that those who seem so little to appreciate the truth of Christian standing, as an apostle describes it, "now are we the sons of God," should have low conceptions of the Christian's prospect, "we know that when He shall appear, we shall be like Him."

In conclusion, these lectures furnish one more sad proof of the distance to which the professing Church has drifted from her anchorage, and another melancholy view of the unquiet sea on which she is tossed. This volume will pass into oblivion, with the multitude of ephemeral and superficial trifles, of less pretensions, which the press daily offers to still the painful unrest. Many, allured by a great name, will come to it in the hope that here, at last, their anxious questionings regarding the future state will be satisfied; alas! only to find another empty and broken cistern. Well will it be for them, if the disappointment does not provoke them to abandon the search as useless, and to yield to the pressing claims of a world that is passing away, with the lusts thereof. Rather, well will it be, if the disappointment sends them, thirsting and with empty vessels, to the word of God itself.

GLORYING IN THE CROSS.

BY JAMES INGLIS.

The cross of Christ was the offensive peculiarity of the Gospel, as it was originally preached to the Jews and Gentiles. To the Jews it was a stumbling block. The ground of acceptance with God which it presented, was alien to all their notions of a legal and ceremonial righteousness. The claims of a humble and suffering Messiah thwarted all their expectations of a national Saviour, with the fame and prowess of an earthly conqueror. The thought that their long-promised king had died a slave's death, by their own sentence, stirred the lowest depths of their indignation. To the Gentiles, the claim that the gods of their fathers, the gorgeous rites they celebrated, the temples they honored, the lusts in which they revelled, the literature and philosophy in which they gloried, as exalting them to the level of the immortal gods, must all be abased and abandoned; and the claim, that immortal glory was to be found only through a poor, despised and crucified Jew, seemed too preposterous to merit serious discussion.

Human nature has undergone no essential change by the lapse of eighteen centuries. And the divine truth, involved in the cross, meets with no different treatment, now, by the masses of mankind, however the phraseolgy, or outward manifestation of the offence, may have been modified. For, surely, the truth is not honored by the superstition which finds, in the outward symbol of the cross, a substitute for the idols which it overthrew; nor by the party zeal which finds a watchword and rallying cry in that which its opponents, while they were an acknowledged majority, made the term of reproach and scorn, just as other successful factions have adopted, as an honorable designation, what was originally a bye-word and an appellation of opprobium. The last insult

reserved for the cross, was to emblazon it on the banners of ambitious tyrants, and to hang it in carven and jewelled mockery among the ornaments of frivolty.

But, rising far above the low spheres of superstition, partisanship and vanity, there is a large and, in a worldly point of view, a most respectable class, who now boast the Christian name, who are as far as any heathen philosophers from accepting the reproach of the cross, and to whom the preaching of the cross, in what we understand to be the apostolic sense, is still foolishness. The holy and loving life of Jesus of Nazareth, the sublime truths He taught regarding God and immortality, the pure and exalted morality He inculcated, the elevating and enlightening influences of Christianity upon the world in which it sojourns, and the patient and heroic constancy with which its Founder sealed its verity with His blood — of all this they have a high, intellectual and æsthetic appreciation. They are often good examples of the influence which they extol, and no one can doubt that society is the better for even such Christianity as theirs. But they keep in the background, or ingeniously explain away the cross of Christ, in as far as it is offensive to the pride, or fatal to the self-righteousness of the human heart, and as it exposes the utter worthlessness and hopelessness of the world which lies in the wicked one. They are willing to know Jesus Christ, but not Him crucified.

A cursory perusal of the New Testament might satisfy any one, that the crucifixion of Christ is much more than a splendid martyrdom; and that it is not an adequate representation of Christian faith, to say that *in spite* of that ignominious death, we recognize Him as the Messiah. This is the very fact upon which our faith lays hold, as the anchorage of all our hopes. Leave everything else, but take this away, and these hopes perish. We might still wonder at His divine power and glory; we might still admire the heavenly beauty of His character, the wisdom of his doctrine, the beneficence and purity of His life: but it would be the vain admiration of a virtue which we might not emulate; the contemplation of a fair vision, whose glory, as it passed, only showed the desperate

degradation of our own state, and which left us, where it found us, guilty, undone and hopeless.

True, He sealed His testimony to the truth with His blood, and, in doing so, left us a copy of meek, patient and unresentful endurance. What a copy it is! Where were ever such sufferings? Where was there ever such patience? "The heaven and the earth, as it were, spoke their resentment of the death of Him who made them, but He was silent. As spices pounded, or precious ointment poured out, give their smell most sweetly, thus His name was as ointment poured forth together with His blood, and, filling heaven and earth with its sweet perfume, was a savor of rest and peace, in both appeasing the wrath of God, and quieting the consciences of men." And even in this particular, was it most fragrant, in that all the torments of the cross, and all the revilings of the multitude, racked Him as it were for some answer; yet could draw no other from him than this: "Father, forgive them, for they know not what they do."

But He is not to be regarded merely as a martyr. Nor was this precious example the true purpose for which He laid down His life. The apostle Peter, while he points out these incidental aspects of His death, "because Christ also suffered for us, leaving us an example that ye should follow his steps," announces its true object: "Who His own self bore our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes we are healed." A martyr has no choice but to suffer, or to betray the truth; but He lay under no such necessity. In every stage of His progress, and in every aspect of His death, Christ was a voluntary sufferer. By His own free choice, He came within the sphere of suffering and mortality; by His own free choice, He who was sinless exposed Himself to the awful consequences of sin; by His own free choice, He, who wielded omnipotence, and could have called myriads of angels to administer His judgments, yielded Himself to the feebleness and malignity of men. "Being in the form of God, and thinking it no robbery to be equal with God, He made Himself of no repu-

tation, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and became obedient to death, even the death of the cross."

When we ask for an explanation of this cheerful descent from the glory of a Divine throne, through the various stages of debasement, to the last — the ignominious death of the cross — we find an answer in the sins of His people: "Himself bore our sins in His own body on the tree;" or, rather, we find an answer in the love of God: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins;" or we find an answer in the righteousness of God, who, for all that love, could not rescue us unless the law was magnified and made honorable; or, we find an answer in the love of Christ, which passeth knowledge: "The good shepherd lays down his life for the sheep." We lay under the curse of a broken law, and He redeemed us, "by being made a curse for us, as it is written: "Cursed is every one that hangeth on a tree." "He was made, under the law, to redeem them that were under the law, that we might receive the adoption of sons." On the cross, He offered Himself without spot unto God, and put away sin by the sacrifice of Himself; on the cross, in our nature, He met the ordeal of Divine wrath, and carried us triumphantly through to the gates of life and glory: when He said, "It is finished," He proclaimed immortality, the second birth-right of all God's children.

The cross of Christ! Carry your thoughts back to the purpose of everlasting love, and it stretches down a line of living light, which falls in concentrated radiance on the cross of Christ. Listen to the voice of prophecy and promise, from its first utterance in a fallen world, and, as it swells and echoes through the faith of ages, it is but a voice of love, guiding the wanderers of earth, through the long dark night, straight to the cross of Christ. Trace all the lines of Providence, and, from the circumference of the vast circle of human interests, they all converge upon the cross of Christ. The faith, hope and love of generations of saints cluster around

it"; and, as it stands the badge of infamy, the last and worst that hatred can do, to the eye of faith,

"All the light of sacred story gathers round its head sublime."

The heart of adamant can no where else be dissolved in tenderness, if it be not when the disciple, whom Jesus loved, records: "And He"—He who had lain in the bosom of the Father—He who had worn the glory of the uncreated—He who had made all worlds, and bore the sceptre of them—He, the great lover of souls, more wonderful in that love than in creature might—"He, bearing His cross, went forth to a place called in Hebrew, Golgotha, where they crucified Him." O love beyond degree! And what a record is that to the man who can say: "He loved me, and gave Himself for me;" and who, from that cross, beholds Divine love, radiating in grace, and consolation, and hope, till at length, a flood of life, and joy, and glory, it illumines the beauty and blessedness of a world redeemed and renewed!

For, as we stand believing and rejoicing before the cross of Christ, it is more than the thought of personal salvation, that awakens our gratitude and kindles adoring rapture. There is the thought of the mighty multitude, whom no man can number, washed in the blood there shed; the thought of sin and death, malice and hate, transformed into holiness and life, love and gentleness, by its power; the thought of the throne that shall be planted where the cross once stood, and of the earth regenerated by the blood which, shuddering, it there drank up; the thought of the Church, whereby the principalities and powers in heavenly places, shall learn the manifold wisdom of God.

Beyond all that immediately concerns the Church itself, we must rise to the highest object of all—the manifestation of the Divine glory. Here, indeed, all the perfections of God are most illustriously displayed. Beyond all that is revealed in the creation of unnumbered worlds, in their vastness, and in the variety of life and beauty by which they are peopled, is the exhibition of the power of God and the wisdom of God, in the cross of Christ. Of the wisdom and power dis-

played in creation, though they are infinite, His creatures display some traces; but, in redemption, we have the riches of God's hidden wisdom. It saves the sinner, without dishonor to the law. It not only saves him from wrath, but makes the guilty innocent, without tarnishing the Divine justice. It not only delivers him from wrath and guilt, but raises him above the rank in which he was originally placed, to a rank above all creation; for as one with Christ they shall sit with him Him in His throne, while the loftiest angels stand in a circle around it. In redemption, also, we have displays of the power of God more marvellous than in creation. In creation a world was brought out of nothing, and life was awakened out of the stillness of eternity; but here holiness is brought out of sin, joy out of sorrow, life out of death; and more rapturous than the songs of praise, which burst from a glad universe in the virgin freshness of its untainted spring, will be the swelling "hallelujahs" which shall eternally ascend from a world redeemed and renovated, in a beauty beside which "the former shall not be remembered nor come into mind."

Of the holiness, righteousness and truth of God, comparatively nothing was known, till the cross testified the exceeding evil of sin, the sanctity of His law, the inviolability of His word. "God's just hatred of sin," says Leighton, "did, out of doubt, appear more in punishing His only begotten Son for it, than if the whole race of mankind had suffered for it eternally." Mercy was all unknown, till it found scope in the pardon of sinners; but surely it can reach no greater height than here, where sin is not only forgiven, but for this end God's only begotten and well-beloved Son is given to us, and for us. And love — how little was known of it in the ceaseless tide of blessedness which it poured on a holy universe, till it found objects in sinners; and, in so wonderful a manner, was bestowed upon us that we should be called children of God! Nor was it only in His relations to us, that His perfections were illustrated on the cross; but, with reverence be it spoken, new relations were established, and new bonds of endearment sealed, between the Father and the

Son: "Therefore," said the Lord, "doth my Father love me, because I lay down my life, that I may take it again."

Nor, in this poor reckoning of what so far passeth knowledge, must we forget the fresh glory with which the mighty victor Himself is crowned. Even for Him, who had glory with the Father before the world was, there was fresh glory in the achievement of that great victory. Satan, death and hell are there vanquished, and bound as trophies to the wheels of the Conqueror; the load of our sins He bore, with the just wrath of an offended God indissolubly bound to it, and it did not crush Him; the sins of His people, in all ages, before and after, with all their pollution and guiltiness, were there laid upon Him, and He came out of them with a righteousness so pure and perfect, that His presence now does not stain, but glorifies the throne of God, where He appears as our representative. He willingly, nay joyfully, yields Himself to the sacrifice, though it involved not only shame and anguish beyond degree, but that soul-conflict which wrung His spirit in the garden, and that awful eclipse, when He cried, My God! my God! why hast thou forsaken me? "The heathen accounted it an ill-boding sign, when the sacrifices came constrained to the altar, and drew back; and, on the contrary, were gladdened with the hopes of success, when they came cheerfully forward; but never sacrifice came so willingly all the way, and from the first step knew whither He was going. Yet, because no other sacrifice would serve, He was most content to be one; 'sacrifice and burnt-offerings Thou didst not desire, then said I, Lo I come.'" To all the crowns which, as the creator of all worlds, He wore, there is added yet one more glorious than the rest. Even for Him who filled so high a place, there is a new exaltation in the name of Jesus; for Him who shared the infinite blessedness of the Uncreated, there was a new joy which was set before Him when He endured the cross, despising the shame.

From the contemplation of the glory with which the cross itself is invested, let us turn to the glory achieved by the exhibition of it in the proclamation of the Gospel; for the

apostle claims that, to us who are saved, the preaching of the cross is the power of God. There are some who treat the doctrine of the cross as though it were a mere theory, held in reserve, when they are called upon to reconcile the exercise of mercy on the part of God, with His justice and truth; but, in apostolic preaching, it is placed in the foreground, as the very fundamental truth of their glad tidings to men, as the great practical and influential truth by which the hearts of men are to be moved; it is the very lever of their power. And, assuredly, to a soul awakened to a sense of sin, of the claims of righteousness, and the character of God, no declamatory exhortation to amendment, no sentimental representations of mercy, will avail to inspire either penitence or peace. The conviction will remain, that a holy God can not treat sin as an inoffensive thing, trample His own word beneath the feet of a weak clemency, and render the holiness of His law contemptible. Such forgiveness would forever degrade the majesty of God; and so we must be driven back upon the ancient maxim, "Let justice be done, and the world perish." But a view of the cross of Christ at once speaks peace to the troubled soul; mercy and truth meet together there; righteousness and peace embrace one another; God is honored, and man is saved. "He who knew no sin is made sin for us, that we might be made the righteousness of God in Him." He stood in our place, and we are to stand in His; our sins became His, and His righteousness becomes ours; our guilt became His guilt, and His obedience becomes our obedience: so that there is now no condemnation to them who are in Christ Jesus. Paul himself was a remarkable proof that there are no sins which the blood of Christ can not wash away; and it well became him to testify: "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief."

But it would be a most defective exhibition of the power of the cross, which represented it as merely speaking peace and pardon — holy peace and righteous pardon to the guilty. That is the first precious assurance which it conveys to the heart; but our sanctification is indissolubly associated with

our justification; and the cross, while it speaks so persuasively of the love of God to us, awakens, as the first emotion of the pardoned soul, our love to God. The soul of man is separated from God by sin, and the carnal mind is enmity against God. We lie under a sentence of exile, and while guilt forbids our return, the dominion of sin turns us away from Him. Christ exhausted that sentence of exile, when, on the cross, He cried, "My God! my God! why hast Thou forsaken me?" He has put away sin by the sacrifice of Himself, and so removed the barrier that withstood our return. But this is not all. He suffered for us to bring us to God. The melting, conquering, constraining power of the love there displayed, its divine persuasiveness, wins the wanderer home. He reconciles us by His cross, having slain the enmity thereby. The very essence of that enmity, and the hindrance to that reconciliation, is sin; and the object of Christ's suffering for us was that we, being dead to sin, might live to righteousness. Under its transforming energy, that which was the ruling influence of our being can no more move us than if we were dead. On this death a new life from heaven is breathed into the soul, the very element of which is love to God; and love to God is the sum of all holiness — the essence of all true happiness. The views we have presented of the cross of Christ, will show what moral power there is in it to win the heart from sin to God; but, beyond all this, there is a divine power of the Gospel, which no effort of reason can fathom — by which we become dead with Christ, and are quickened and raised up, and made to sit together in heavenly places with Christ. Paul had the proof of this in his own experience, when he could say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." He had the proof of it along all the course of his apostolic labors. He had seen the bitterest enemies of God reconciled by the cross; he had seen those who were far off brought near; he had seen the most polluted idolators washed, and purified, and sanctified. In consolation, in the deepest sorrows through which mortals were ever led; in hope, amidst the blackest darkness that ever frowned upon a mortal pilgrimage; in

triumphant exaltation, amidst the hardest conflict in which the courage and constancy of man was ever tried, he had seen and known the power of the cross of Christ. In assured hope, in prelibations of bliss, in the most vivid revelations of coming glory, he anticipated its issues in honor and immortality, when it shall be seen to what a crown the cross was the way; and when those for whom Christ suffered, and who have suffered with Him, shall reign with Him, joint-heirs of all things.

Is it marvellous that he who has seen the cross of our Lord Jesus Christ, standing thus illustrious in the glory of God, shedding life and light upon a perishing world, and forming the basis of a glorious high throne which is forever and ever, should refuse to glory in anything else? Others may boast what *they* have done, he will boast of what *Christ* has done. Before that cross, ashamed of his own sinfulness, he gloried in the perfect and everlasting righteousness of Christ. But shall he, only in silent satisfaction, rejoice in the Saviour he has found, and, by his silence, virtually assent to the world's condemnation of the Lord our righteousness; by his silence withhold the praise, with which heaven and earth shall one day be vocal; and, by his silence, conceal from the perishing the fountain of life? Is the renewed heart of adamant? or is it the heart of Christ himself? When the children sang hosannas, the Lord said, "I tell you if these should hold their peace, the very stones would immediately cry out." And all nature would cry out, if souls redeemed should hold their peace, or ever cease to glory in the cross of our Lord Jesus Christ.

THE PERSONAL ANTI-CHRIST.

BY JAMES INGLIS.

The prophecies relating to Anti-christ have, with great unanimity, been interpreted by Protestant expositors as relating to Popery; yet it is no novelty to understand them as relating to a person who is yet to arise, in whom Satan is to find an arch-representative on earth, and in whom the infidelity and corruption of the last age are to find a leader. On the contrary, the popular interpretation is an after-thought of the Reformation; and, since all corruptions of the truth and opposition to it must possess many features in common, it is not surprising if earnest Reformers should have found the corruptions of Rome described in the predictions of the coming of Satan's masterpiece. The family likeness of error is frequently indicated in Scripture. Thus Paul, when he warns us of the Revelation of that Man of Sin, the son of perdition, intimates to the Thessalonians, "The mystery of iniquity doth already work;" and John, speaking of the future coming of Anti-christ, says, "Already there are many anti-christs."

In the early ages of Christianity, the expectation of the manifestation of a personal Anti-christ seems to have been as extensive as the expectation of the personal return of Christ. As an example of the manner in which the Fathers spoke on this point, we quote the sentiments of Irenæus. Though we rest nothing upon his authority as proving our position, it is proper to remind the reader that Irenæus had listened to the instructions of Papias and Polycarp, two disciples of John, the disciple whom Jesus loved. He, quoting in support and illustration of his doctrine the very passages we shall have occasion to use in this article, maintains that Anti-christ is the designation of an individual whom Satan shall pre-eminently use as his instrument, who shall reign for three years

and a half; that, in support of the impious claims of this arch-impostor, the false prophet, aided by demons and ministering spirits, shall work miracles by which he shall deceive those that dwell upon the earth; and that, at last, the usurper shall be destroyed by the coming of Christ, in the six thousandth year of the world's history. This is a fair representation of the prevailing views of those early times.

We have, in previous articles, had occasion to show, on scriptural authority, that the Jews, still in unbelief, shall be restored to Palestine, and shall be established there as an independent state, before the consummation of the affairs of this world. This must be kept in mind, because it is during the existence and prosperity of this Jewish state that Anti-christ shall appear; and his authority will be acknowledged by the Jews, according to the prediction of the Lord, "I am come in my Father's name, and ye receive me not: when another shall come in his own name, him ye will receive."

The Lord and His apostles plainly predict the apostacy of Christendom, and describe their corruptions as waxing worse and worse, until, like the Jews before them, in the abuse of God's goodness, His judgments overtake them, and they are cut off. In the history of the Church, and in its present condition, we can trace the fulfillment of these predictions. The leaven of corruption is gradually pervading the mass, till, in a general corruption, it shall be ripe for the final manifestation of evil. This is the mystery of iniquity which already works, and which shall reach its climax in that Wicked One. To this, also, the ungodliness, tyranny and lust of Gentile supremacy are tending. The corruption and impiety of Church and State are the very elements which shall be concentrated in his malignant character and reign.

Throughout the Scriptures, both of the Old and New Testaments, we find predictions of the appearance of the great leader of impiety and of opposition to Christ. The identity of the person intended is clearly marked by distinguishing moral characteristics and historic relations. When he is spoken of in the apostolic epistles, it is as one whose character and doom are matters of familiar belief. Paul, for example,

speaks of him as "that man of sin," "that Wicked One;" and John says, "*As ye have heard* that Anti-christ shall come." In these and similar passages, his appearance is alluded to as an event universally known and expected.

In these allusions there is nothing, certainly, which suggests that the apostles are speaking of a system and not of a person. On the contrary, all ordinary usages of language are violated, when they are understood otherwise than as allusions to a person. But, even if, by any laws of interpretation, they could be shown to refer to a system, we should still maintain that the characteristics given are not those of Popery. However Rome has perverted Christian doctrines and ordinances, its Bishop can not be said, any more than any other ecclesiastical dignitary, to oppose or exalt himself above all that is called God, or that is worshipped. However arrogantly the Popes have usurped authority, and however their flatterers may have strained the language of adulation, he does not sit in the temple of God, blasphemously showing himself as God, and claiming divine worship. Nor can we discover, either in the past history or present condition of the Pope, the working of satanic power in miracles, and signs, and lying wonders. The utter inapplicability of every feature of this description will be more apparent, when we come to examine the predictions of the Old Testament, to which the apostle evidently alludes. The description here, as elsewhere, is of an individual who appears, runs his career of wickedness, and perishes at the personal appearance of the Lord in glory.

In the vision of Nebuchadnezzar, a great image, composed, in its several parts, of four different metals, represents the succession of four universal monarchies — the Babylonian, succeeded by the Medo-Persian; the Medo-Persian, succeeded by the Grecian, and the Grecian, succeeded by the Roman. This great image is represented as finally broken in pieces, by the stroke of a stone, cut out of the mountain without hands; which, after the destruction of the image, increases to a great mountain, and fills the whole earth. This is interpreted as a symbol of the kingdom of God, which breaks in

pieces and destroys all other kingdoms, and which lasts forever. This stone has, erroneously, been explained to signify the Gospel, or the Christian Church, in the present dispensation. We style this explanation erroneous, amongst other reasons, because the fact of its being cut out without hands emphatically excludes human instrumentality, while the use of human instrumentality is a distinguishing feature of the present dispensation; because the time of the contact of the stone with the image is subsequent to the division of the Roman Empire, while Christianity came in contact with the Roman Empire in its unity, and in the height of its glory; because the aim of Christianity is to convert and save, whereas, the stone does not change the character of the image, but utterly destroys it, so that no place was found for it; because the stone does not accomplish its mission against the image by a gradual expansion till it displaces it, but, on the contrary, completes the destruction of the image before it begins to expand; because, as a matter of fact, the Roman Empire did not fall by Christianity, but by inroads of barbarians; and because the Roman Empire has not been destroyed and swept away, in the manner described in the prophecy, but, though in a fragmentary state, it still actually exists, and has not, in any sense, or in any measure, been superseded by the kingdom of heaven. The stroke of the stone, and the destruction of the image, are evidently yet future.

But let us examine, more particularly, one feature of the vision. The stroke falls upon the toes of the image, that is, according to the inspired interpretation, when the empire is divided among ten kings that shall arise. By the terms of the interpretation of the analogous vision of Daniel, these ten kings are represented by the ten horns of the fourth beast. These ten kingdoms are as distinct as the four kingdoms that precede them, and this definite division takes place and continues till the destruction of the whole. But no such division of the empire has yet taken place. Expositors have vainly endeavored to enumerate the ten kingdoms among the sovereignties of Europe; and if, at any time, they could find Europe divided into precisely ten kingdoms, it would not answer

the demands of the prophecy, for Europe is but one section of the empire.

In a former article, we pointed attention to this feature of the symbol, that the two legs of the image strikingly represent the two sections of the empire, the eastern and western — a distinction, not in name only, but in language, manners, and civilization. Greece gave language and character to the East, as Italy did to the West. The division was ultimately recognized in the election of two emperors; and, since the fall of Rome, it has been perpetuated in the Latin and Greek Churches. Following out the symbol, not only is the whole Roman Empire, both East and West, divided, but, as five toes are on either foot, five of these kingdoms must be sought in the East, and five in the West. Present commotions point to the accomplishment of this prediction. The various parts of the ancient empire are being brought into close alliance; and, while the West is preparing to aid in the reorganization of the East, French arms are reclaiming the portion of the empire that lay in Africa.

In Daniel's vision, recorded in the seventh chapter of the book designated by his name, we have the description of a little horn, that arose on the fourth beast, which had eyes like the eyes of a man, and a mouth speaking great things: and, because of the voice of the great things which it spoke, the beast was slain, and the body destroyed, and given to the devouring flame. It is also described as waging war with the saints, and prevailing against them, until the Ancient of Days come. This is divinely interpreted as a symbol of a king that shall arise, and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands for a time and times and the dividing of times. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. One can scarcely read this description, without being struck with the identity of this personage and the son of perdition, spoken of by Paul. In character, historical relations, and doom, they are the same. There is the same opposition to God, the same

impious self-exaltation, the same assumption of Divine prerogatives; both are found in the exercise of their blasphemous sovereignty, at the coming of the Lord to establish His everlasting kingdom; and, while Paul describes him as being destroyed by the brightness of His coming, in the vision the throne of the judge is described as like the fiery flame: "A fiery flame issued and came forth before Him." Understanding this little horn as a symbol of that man of sin, the son of perdition, we perceive how the apostle could speak of his appearance and doom as matters of familiar expectation with believers of the Bible.

The little horn came up among the ten horns. According to the inspired intepretation, "the ten horns out of this fourth kingdom, are ten kings that shall arise, and another shall arise after them." But we have seen that the division of the Roman Empire into these ten kingdoms is yet future; and, since Anti-christ arises after these ten, his appearance is yet future, and the little horn can not be a symbol of Popery. Besides, it is the symbol, not of a priest, but of an infidel and blasphemous king, who puts down all worship but the worship of himself. The issue is not the destruction of the little horn merely, as though the system of Popery were to perish, but the destruction of the beast itself, which is the symbol of earthly sovereignty. That sovereignty is forever abolished, and the kingdom of heaven takes its place. This is in marked contrast with the symbolized doom of the preceding empires. The other beasts had their dominion taken away, yet their lives were prolonged for a season and time. Babylon, Persia, and Greece, each in turn lost the supremacy of the earth; but Babylon did not cease to exist, when Darius, the Mede, took the kingdom; nor did Persia cease to exist, when Alexander conquered Darius; nor did Greece cease to exist, when Rome snatched the sceptre of the world. But in the last overthrow all is ended; there is no more Babylon, or Persia, or Greece, or Rome; the kingdom of this world is to become our Lord's and His Christ's.

The prophetic account of Anti-christ becomes more precise in the eighth chapter of Daniel, where we have a predic-

tion of the conquest of Persia by Alexander, and the division of the empire among his four generals. Daniel is then instructed as to what shall be in the last end of the indignation; "for at the time appointed it shall be." The prophet is specially cautioned to understand that the vision has reference to the time of the end. The students of prophecy may here learn a great lesson. Prophecy is the unfolding of the great purpose of God in Christ; and the great issues of history are revealed only as they bear on the consummation of that purpose. Inspiration does not chronicle, beforehand, the paltry strifes and schemes of earthly heroes. The potsherds of the earth may strive with the potsherds of the earth, but the prophets of God have a higher mission than to record their dark deeds and magnify bloody names. A simple sentence tells the history of Persia and Greece; and, from the division of the latter into four kingdoms, all is a blank, till, after the lapse of two thousand years, these four kingdoms appear again. Then, we are informed, "in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up; and his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and prosper, and practise, and shall destroy the mighty and the holy people. And through his policy shall he cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall he destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." This description applies to no person who has as yet appeared; for we can not say, of any period of the past, that the transgressors had come to the full, or that the last end of the indignation had come. We must again look into the eventful future; and is it difficult to recognize the marked lineaments of that son of perdition, the horn that spoke great things, whose look was more stout than his fellows, in the king of fierce countenance? The self-exaltation, the blasphemous usurpation, the destruction of the saints, all are the same. "He shall stand up against the Prince of princes," is but a paraphrase of the name "Anti-christ." But, if so, *then* not

only do we know, from the former vision, that five of the ten kingdoms will be found within the eastern division of the empire, but four of these five will be the four ancient divisions of the Grecian Empire restored: *then*, not only is it evident that Popery is not the Anti-christ of the prophecies, but Anti-christ will not arise in the West, but out of one of these four kingdoms in the East. Again, it is evident that when Anti-christ appears, he will find the Jews in Palestine, and their ancient worship restored; for we are told that he shall take away the daily sacrifice, and cast down the sanctuary. Here, also, we recognize Paul's description, that he opposeth and exalteth himself against all that is called God, and that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

In the eleventh chapter we have a still more detailed account of his career, as the king who shall do according to his will; and he shall exalt himself and magnify himself against every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished. "At last he shall plant the tabernacle of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him." Here, also, Israel is in Palestine. Anti-christ attempts to establish himself in Jerusalem, and to set up his worship in the temple of God; to which the Lord alludes, in Matt. xxiv., when he speaks of "the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place;" which, as we learn in the Apocalypse, is an image of himself, which Anti-christ shall set up as an object of worship.

In Revelation, xiii., we have a description of an impious power, in which the leading characteristics already noticed will at once be discovered. The last form of Gentile sovereignty is here seen as a beast, which unites the distinctions of the empires which have passed away — the leopard, the bear, and the lion. The ten crowned horns are controlled by one of the heads representing a blasphemous personage, to whom, as we learn elsewhere, the ten kings yield subserviency. In the description of Daniel, he is said to be mighty,

but not by his own power. John teaches us the import of this expression, for we are told that "to him the dragon gave his own power, and his throne, and great authority." We have the same features as before; the mouth speaking great things and blasphemies, the opposition to God, the persecution of the saints, and the claim to Divine worship. He is aided by the false prophet in securing the homage of mankind. The picture of delusion, in this vision, is appalling; and, when we read it, we can understand how our Lord should say of the signs and wonders of the false Christ and the false prophet, "they shall deceive, if it were possible, the very elect." In the trial between Elijah and the priests of Baal, the miracle, by which he demonstrated that Jehovah is God, was by calling down fire from heaven; and the false prophet shall be enabled to show even this miracle, in support of the claims of Anti-christ.

The East will be the peculiar seat of his power, and the theatre of these delusions; but his influence will not be limited to the immediate seat of his power—"By peace he shall destroy many:" and John instructs us that "all who dwell upon the earth shall worship him, whose names are not written, from the foundation of the world, in the book of life of the Lamb that hath been slain." Among other means, by which his influence will be extended, is the control he will exercise over the commerce of the earth. We are led to anticipate unexampled commercial prosperity, and the deepest infatuation of speculation, as the characteristics of his reign; and, if we may judge by present appearances, this land will not be behind in the mad chase of wealth and luxury, which the reorganization of the East will stimulate. Can we hope that there will be piety or virtue left, to refuse a share of that wealth, if it may be obtained by doing homage to the image of Anti-christ?

What would this be but to give form and distinctness to what is already the mournful fact? The snare of prosperity has already been spread; multitudes have, in fact, if not in form, renounced Christ for the gilded bait. The dark features of that reign of ungodliness are but the maturity of the tenden-

cies of our own day, and only bring out into vivid manifestation the iniquity which is partly veiled and held in check by the name of Christianity—a veil which every day grows thinner, a check which every day grows feebler. There are now two parties on earth, those who are for Christ, and those who are against Him; and, of the latter, Anti-christ is but the great antitype under whom they will be gathered, in the maturity of their ungodliness, for a last onset against Christ and His Church. In the last form unbelief will be more awful to witness, but, in reality, not different in essence, nor more fatal in its consequences to individuals, than the common rejection of Christ in more favored times; they equally end in everlasting destruction from the presence of the Lord and the glory of His power.

Protestants have interpreted all these things as referring to Popery, and, in turn, Papists have applied many of them to Protestantism. But Popery, assuredly, is not the only form of apostacy. Every merely nominal Church is doomed to share the overthrow of Popery, as a partner of her sin; the instruments of their overthrow will be the indignant nations of the earth. But, let it be remembered, the agents of that overthrow will not be the less the enemies of Christ. A party zeal against Popery must not be mistaken for Christianity. According to the prophecy, those who destroy Popery will next make war upon the Lamb.

CHAPTERS FROM AN UNPUBLISHED BIOGRAPHY.

BY JAMES INGLIS.

CHAPTER VII.

Amid domestic and social comfort of the purest kind; in the pleasing associations of the Church and the class-room; in the invigorating prosecution of the prescribed course of study, and amid evangelical labors which were crowned with encouraging success, Mr. Maclay arrived, as it appeared to him, too speedily at the close of his three years in the seminary — a period which, in prospect, seemed such a weary procrastination of the day of active usefulness. He was about to go forth, finally, from his mother's fireside as his home — to part from pastor and Church, and all the prized friends of his youth. He was going to encounter the trials and responsibilities of a pastoral life, which he could estimate more justly than young ministers usually can. The attainment of the great aspiration of his life was not unmingled joy to him. But he was comforted with the assurance that he went to meet these trials, followed by the affections and prayers of many who loved him for his Master's sake.

In addition to the other favors which he had received at Mr. Haldane's hands, and which he is always happy to acknowledge with gratitude, he mentions a most considerate attention which was paid to all the students at the close of their course. An annual stipend was paid to them, during the three years of their attendance at the seminary, sufficient to pay all their ordinary expenses; and it was intended that, so soon as they left the seminary, they should be supported by the Missionary Society, unless they were immediately settled over Churches able to sustain them. But, that they might all go out into the world without embarrassment, Mr.

Haldane presented each of them with a check for £5 sterling. This sum, with characteristic disinterestedness, Mr. Maclay at once paid into the treasury of the Missionary Society.

We should scarcely be excused in proceeding with our narrative, without some more particular notice of John Campbell, a truly remarkable man; but not so much by the possession of rare endowments, as by the accomplishment of a great amount of good by the industrious application of an ordinary capacity. He, like Mr. Ewing, was a native of Edinburgh, born about the same time, and of parents in similar circumstances and of similar character. He, also, was educated at the High School, and was in the same class with Sir Walter Scott; to whom, after both were celebrated, though in very different ways, he wrote a characteristic letter, in which he says: "You have got prodigious talents, and also the ear of the public to an extent that few ever had. These talents, of course, you have from the God of heaven; and must know it, from the advantages you had in your youthful days. I think you might use them to better purposes than I have observed you to do. You might interweave with your publications more of the important truths of the Gospel, of which you are not ignorant, and in a way likely to be useful." "You have got to the pinnacle of fame in this passing world, which, I dare say, you feel to be a *poor* thing, unable to cure either a head or a heart-ache. I think, could you turn your fine talents more to the glory of God and the immortal interest of mankind, you would not only amuse, but benefit the world."

He had no strong predilection for classical studies, and in course of time abandoned them to engage in mercantile pursuits. After the death of his parents, he was received into the family of a pious uncle, and was at an early age the subject of religious impressions. In speaking of his early convictions and struggles, he says: "I felt within me a wandering and wicked heart, and resolved to root it out. I applied myself to this work with the utmost diligence. Night and day did I watch its emotions, but the more I watched it the more wicked did it seem to become. Many a serious look did I take of that promise in Ezek., xxxvi. 26, respecting a new

heart and a right spirit. Could the contents of that promise have been procured by purchase, had I had the wealth of the Indies, the whole would have been, as I thought, readily parted with for a new heart. But, in all this, I was evidently seeking for righteousness by the works of the law. I was attempting to do what nothing but the almighty arm of the Saviour could accomplish." For two years he maintained the vain effort to produce something within himself as a claim to heaven; but, at last, a partial discovery of the suitableness of Christ afforded some measure of peace. "I did not," he remarks, "see that hope in Christ, alone, produced and maintained evidences of grace, but thought it necessary first to search for evidences, and then to proceed to hope in the atoning blood of Jesus, as a person entitled, on this ground, to hope." His experience in this state was that of thousands. His mind was drawn from Christ to pore on his own feelings, and he was continually vaccillating between hope and despair. He had no idea that the belief of saving truth was saving faith. His juvenile diary is filled with penitential mourning, and the expression of doubts and fears; and again and again he asks, "What shall I do to be saved?" after some momentary gleam of comfort.

For many weary years this conflict continued, relieved by occasional seasons of enjoyment. He engaged in active endeavors to do good, and enjoyed the correspondence and friendship of such men as Thomas Scott, John Newton, and Abraham Booth. He became the first publisher and distributor of tracts in Edinburgh, and took a lively interest in all efforts to spread the knowledge of the Gospel. His own light increased, and with it his zeal; he established Sunday schools, and, upon his acquaintance with Capt. Haldane, was emboldened to address congregations in the surrounding villages. His industry was almost incredible; besides the care of his business, and of the sick and orphans, he carried on a correspondence enough of itself to waste the health of any man, who had only the night at his command for writing. He was the drudge of the new societies which began to spring up. We have already referred to his connection with Robert

Haldane, the part he acted in the Tabernacle movement, and his relation to the theological school, where he ultimately became a pupil.

On the close of his studies, he became pastor of a Congregational Church at Kingsland, in the suburbs of London, and immediately entered, with his whole heart, into all the benevolent schemes which had their centre of management in the metropolis. On his visit to London, previous to his settlement, he notices the introduction, to the friends of missions in London, of Mr. Frey, the converted Jew, who afterwards removed to this country, was baptised by Dr. Maclay in New York, and, as a Baptist minister, closed a long life of labor at Pontiac, Michigan, in 1851. Mr. Campbell, during the visit referred to, attended public worship at Surrey Chapel, when Rowland Hill led up a young man to the pulpit and said: "This is a son of Abraham, from Prussia, whose heart the Lord hath opened. He comes well recommended from Prussia and Holland. He is accepted as a missionary, and will now pray with us. His name is Mr. Frey. He is not very familiar with our language, wherefore I hope you will make all due allowance for him." Mr. Campbell remarks, "Almost the whole congregation wept when Mr. Frey prayed for his Jewish brethren."

Among other means of usefulness, he instituted, soon after his settlement at Kingsland, the Youth's Magazine, a work which was signally useful, and which many aged Christians still remember as the welcome monitor of their youth. He still continued to make tours through the provinces to preach the Gospel to the poor; and, amid all his other labors, found it necessary to betake himself to the drudgery of keeping a school, in order to keep out of debt. While engaged in this manifold usefulness, the London Missionary Society elected him to take charge of their African Missions, on the death of Dr. Vanderkemp. After due deliberation, he accepted the charge, and was formally set apart to the mission. Dr. Waugh preached on the occasion, from the text, "As I have been with Moses, so will I be with thee." The concluding passage of the venerable man's address has been preserved by a hearer: "Could

I place the prophet Isaiah at the base of one of the mountains of Africa, which you, my brother, are about to visit; and if, while he gazed on its varied scenery, an earthquake were to rock it from its deep foundations, until, like the Numidian lion, shaking the dew-drops of the land of Ham from his mane in the morning, it threw off from its hoary and heaving sides the forest, and flocks, and hamlets of huts, and cliffs crowned with lichens and lign-aloes; and were a whirlwind to rush in at that moment, scattering the broken and falling masses in mid air, as if playing with the sand-clouds and columns of the desert; still, the voice of the prophet, could it be heard amidst the convulsive war of elements, would exclaim, 'Though the everlasting mountains bow, and the perpetual hills be scattered, yet will I rejoice in the Lord, and joy in the God of my salvation!' Go, my brother, and do thou the same, whatever dangers you meet in Africa. As God was with Vanderkemp, so will He be with thee, Campbell."

Having accomplished, satisfactorily, the immediate object of his mission, he returned to England, but was soon after induced to pay a second visit to a country whose spiritual interests always lay near his heart. On both of these visits he penetrated far into the interior, and collected materials for a very interesting narrative of travel and adventure, which is known to many readers here. On his return from the second visit, he resumed his pastoral charge at Kingsland, and remained with his attached people till his death, in 1840, in his seventieth year. A friend, who visited his death-bed, asked if he was happy; he answered: "The debt is all paid; the sufferings of Christ have discharged it, and, therefore, I am free, and have peace with God." The same friend thus describes the last scene: "The sun had just set, and the last gleams of light, struggling through the window, fell upon his bed. There was a sweet smile passing over his countenance as the curtain was removed; and as the attendant bent over him, he drew two or three short and rapid breaths, and then lay motionless and silent. Again he breathed quickly and smiled; then heaved a gentle sigh, and all was still once more. It was the stillness of death."

CHRIST CRUCIFIED AND CROWNED.

I.

Lamb of God! our souls adore Thee,
As upon Thy face we gaze;
There the Father's love and glory
Shine in all their brightest rays;
Thy almighty power and wisdom
All creation's works proclaim;
Heaven and earth alike confess Thee,
As the ever great I am.

Son of God, the Father's bosom
Ever was Thy dwelling-place;
His delight, in Him rejoicing,
Partner of His power and grace.
O the wondrous love and mercy!
Thou hast laid Thy glory by,
And for us hast come from heaven,
As the Lamb of God, to die.

Lamb of God! when we behold Thee,
Lowly in the manger laid,
Wandering as a homeless stranger,
In the world Thy hands had made;
When we see Thee in the Garden,
In thine agony of blood,
At Thy grace we are confounded,
Holy, spotless Lamb of God!

When we see Thee as the victim,
Bound to the accursed tree;
For our guilt and folly stricken,
All our judgment laid on Thee;
Lord, we own, with hearts adoring,
By the witness of Thy blood,
Thine is love which passeth knowledge,
Bleeding, dying Lamb of God.

II.

Lamb of God! in glory seated
  High upon Thy Father's throne,
All Thy gracious work completed,
  And the mighty victory won;
Every knee in heaven is bending
  To the Lamb for sinners slain;
Every voice the chorus swelling,
  "Worthy is the Lamb to reign."

Lord, in all Thy power and glory,
  Still Thine eyes and thoughts are here,
Watching o'er Thy ransomed people,
  To Thy heart forever dear;
Thou for us art interceding,
  In our Father's house above,
And a place for us preparing,
  Glorious as Thy mighty love.

Lamb of God! in power and glory,
  To this weary earth return;
All Thy foes shall quail before Thee;
  Those who now despise Thee, mourn;
And Thy saints shall rise to meet Thee,
  On Thy peerless throne to reign;
Theirs the crown, but Thine the glory,
  Lamb of God, for sinners slain.

WAYMARKS IN THE WILDERNESS.

AUGUST, 1857.

THE LIGHT OF PROPHECY FROM DAVID TO THE CAPTIVITY.

BY JAMES INGLIS.

To preserve the knowledge of Himself and the remembrance of His promised mercy from being swallowed up in the prevailing idolatry, and to prepare the way for the development and execution of His great purpose, God called Abraham and his descendants into a complete seclusion from the rest of the world. In due time his descendants were organized as a distinct nation, and received a constitution and laws from Jehovah, their King, divinely adapted to secure the great ends of their national existence. And, thus organized, the nation and all its institutions formed a typical prediction of Christ and His kingdom.

When God made a national covenant with the Israelites, at Sinai, it was understood that, in the event of their loyalty, He stood pledged to secure their prosperity. In case of their disobedience, He threatened to chastise them by war, pestilence, and famine, until, if they continued to rebel against

Him, they should be driven from their desolated homes, and scattered among the heathen.

The history of the nation is the fulfillment of this covenant in its promises and threatenings, accompanied with the most astonishing displays of God's long-suffering and mercy. Prosperity always smiled upon their obedience, and forgiveness always greeted their penitence; while calamity followed on the track of disobedience, although a loving forbearance seemed loth to inflict deserved judgment. To render such an administration impressive and intelligible, God raised up a succession of prophets, who warned the people of approaching calamity, that, when it came, they might know that the hand of God was upon them for their sins; and that they might trace either prosperity or adversity to Jehovah. "Because I knew that thou art obstinate, and thy neck as an iron sinew, and thy brow brass, I have even from the beginning declared it unto thee: before it came to pass I declared it unto thee, lest thou shouldst say, 'Mine idol hath done them, and my graven and molten image hath commanded them.'" Thus the prophecies, which relate only to the national affairs of Israel, had a higher object than the gratification of a prying curiosity; and the prophets were not mere fortune-tellers, but high officers of state, absolutely necessary to the Theocracy.

"All nations," says Bishop Sherlock, "have had, and still have, their turns of prosperity and adversity; and God thinks not Himself obliged to account to them for the measures of His providence toward them. But the case was otherwise with the Jews; for God, having established a covenant with them, on temporal promises and temporal curses, the very execution of the covenant, on God's part, required Him to appear and openly administer the promises and penalties of His law, to procure the happiness of the people when obedient, and to inflict the punishment due to their iniquity. Hence it is that He directs them, in the way of temporal happiness, by the voice of the prophets, and gives them open warning of all evils which He brings upon them, that they may see Him, in every instance, performing the word of His covenant. Every

prophecy from God spoke in the language of Moses' song: 'See now that I, even I, am He, and there is no God but Me: I kill and I make alive; I wound and I heal; neither is there any that can deliver out of My hand.'"

Since the affairs of the nation had ultimate reference to the fulfillment of God's covenant with Abraham, the prophets, who interpreted the will of God to His people, unfold to us the progress of events towards the accomplishment of our hopes. They were not only the prophets of the future, but historians of the past; for though, after the book of Joshua, the historical books of the Old Testament bear no name, we know that these books are authorized compilations from the records made by the prophets. Thus we read: "Now the acts of David, first and last, behold they are written in the book of Nathan, the prophet, and in the book of Gad, the seer," referring to the concluding portions of Samuel. The names of Abijah, Shemaiah, and Iddo, are also mentioned as writers of the Chronicles. Again, we read: "Now the rest of the acts of Uzziah, first and last, did Isaiah, the son of Amos, write," referring, probably, to the second book of Kings.

Of the earlier utterances of the prophets we have but scanty records. During the administration of the judges, the office of the prophet was, for the most part, limited to the interpretation of God's will in passing events. But, with the confirmation of the covenant with David, the foundation was laid for ample instructions regarding the great plan. The prophets of God had already been introduced to a leading position in the government; the priesthood had become thoroughly corrupted under Eli, and God raised up, in Samuel, a prophet, to "do according to that which was in His heart." Faith turned from the priest to the prophet, and was sustained, not by that which was in existence, but by that which was in prospect. God, for a time, ruled in Israel by Samuel, but the wilful people speedily rejected his administration, and desired a king; an act of rebellion which, as we have seen in a former article, God overruled to the advancement of His gracious purpose. He chose David to be king, and made him, so to speak, His viceroy. The kings administered the

government as the representatives of Jehovah, and were also regarded by God as the representatives of the nation. There was the same general office to be discharged by the prophets, under the kings, as there had been under the judges; but, in addition to this, they had now their highest service in unfolding the last and most glorious view of the purposed grace; and, as the corruptions and calamities of the nation multiplied, it was their privilege to sustain the hearts of the faithful, by a clearer revelation of the better things to come.

We find, therefore, from the commencement of the period of which we speak, a successsion of prophets of a higher order, beginning with Samuel; and we find a numerous body, upon whom the spirit of prophecy rested, associated in a company, known as the schools of the prophets, under the presidency of some one distinguished by God. We have no particular account, either of the institution of the college, or of the special object of their association. The notion, that young men were placed there to study prophesying as an art, is not to be tolerated; at least, not until the office was entirely perverted. Warburton somewhat dogmatically asserts: "An inquirer, of either common sense or common honesty, would have have seen it was a college for the study of the Jewish law only; and, as such, naturally and properly a seminary of prophets."* Although this does not so very plainly appear, there is good reason to believe that the law was the object of their associated inquiry, along with all that God had revealed to man. Their diligent search after "what, or what manner of time the Spirit of Christ that was in them did signify, when it testified, beforehand, the sufferings of

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* It is a curious illustration of the extent to which a man's own favorite study, or absorbing pursuit, may influence his views of a question, to compare this positive assertion of Warburton's with the equally unhesitating onclusion of Lowth, respecting these schools: "Though the sacred history affords us but little information, and that in a cursory manner, concerning their institutes and discipline, we, nevertheless, understand that a principal part of their occupation consisted in celebrating the praises of Almighty God, in hymns and poetry, with choral chants accompanied by stringed instruments and pipes."

Christ, and the glory which should follow," may have been prosecuted jointly. Doubtless, also, mutual counsel and communion attracted such men to one another, especially in times of general declension.

It has been made a question, whether these schools were of Divine appointment, or whether they were expedients, similar to those which have been adopted under the present dispensation, for training teachers for the Christian Church. However this question may be determined, it is evident that the association was not inconsistent with the Divine will; and, that, so long as it was conducted with a view to the glory of God, the Spirit honored it by His presence. At the same time it is in the highest degree instructive to us, that these schools became the source of the most grievous corruption. At first, doubtless, they were means of extending the knowledge and the fear of God; but when the men of God who presided over them were removed, the institutions that had been under their direction survived, retaining the influence of the past; and those who issued from them, came to the people with a claim which usage had rendered venerable. Those who entered these associations, in the days of their purity, were doubtless those in whom God had put His Spirit; but it is easy to understand how the institution would degenerate into a school where men were educated for a profession, till, at last, we find the prophets as sternly denounced as the priests, by the true witnesses whom God raised up in times of apostacy. "Behold, *I am against the prophets*, saith the Lord, that use their tongues and say, 'He saith.'"

We can not now dwell upon the extent to which these professional prophets used the influence of an office to aid the apostacy, to flatter popular corruptions, and to oppose the true prophets of God. But we can not pass from the subject, without respectfully urging upon those more immediately concerned, the warning of such facts, against the danger of abusing theological institutions, and against the cultivation of a professional sentiment. It is not an unauthorized apprehension, that error and declension may proceed from those who

are accredited as teachers within the Church. "But there were *false prophets among the people*, even as there shall be *false teachers among you*, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

Though God, as we have remarked, employed the prophets in the administration of the national affairs, we should do great dishonor to their office did we not look to its higher functions. The covenant of grace is seen through the covenant of Sinai, as the substance is seen through the shadow; and the prophets, in dealing with the one, necessarily looked to the other. Beyond this, God employed them directly to keep Christ, and the glories of His kingdom, before the eye of faith. "Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Nor are we to regard the prophets as mere unreflecting vehicles of the truth concerning Christ. As we have suggested, probably in their schools, or, at all events, in their individual capacity, they earnestly studied the glad tidings they proclaimed, and with longing desire looked forward to Christ's day. "The testimony of Jesus is the spirit of prophecy."

The kingdom of Israel reached the climax of prosperity under Solomon. The close of his reign was obscured by sin and folly, and the national glory began to decline. Upon his death the kingdom was divided. The ten tribes, known as the kingdom of Israel, soon fell into decay and disappeared. The kingdom of Judah, which remained to the family of David, was corrupted, and, through various reverses, approached the deep sorrow of their captivity in Babylon. This was the time when true faith needed the support of hope. The present was dark with impending wrath — the only consolation was in the future; and God in mercy hung out a brighter light to cheer the growing darkness of the long night. With the plainest announcement of His coming judgment on the rebellious nation, He joined the most distinct assurance of the coming of Him who was to be the glory of Israel, the desire of all nations, and a light to

lighten the Gentiles; and the remote future glows in the radiance of His everlasting kingdom.

In anticipation of approaching calamity, the prophets now also began to commit their predictions to writing. The earliest books of prophecy were those of Joel, Amos, and Hosea, though the arrangement of the books in our Bible may lead to a different conclusion. The study of these books would be aided by noticing the date of each. The expression, "The beginning of the Word of the Lord by Hosea," has been supposed to intimate that *his* was the first. But the expression will scarcely bear the conclusion; and it is probably beyond our power to determine which of these three was the earliest. Hosea, Amos, Joel, Micah, Nahum, Zephaniah, Isaiah, Jeremiah, and Habbakuk wrote previous to the carrying away of the Jews into Babylon; Ezekiel, Daniel, and Obadiah wrote during the course of the Captivity; and Haggai, Zechariah, and Malachi, after the restoration of the Jews to their own land. What remains of this article we devote to a cursory view of prophecy, from the reign of David to the Captivity, with the intention of resuming the subject at a future time.

We have already said that God, as King of Israel, employed the prophets to intimate His will, and interpret His dealings with His people. During the period of which we speak, the prominent themes of national prophecy were the dispersion of the ten tribes, the captivity and restoration of Judah, and the utter abasement of the kingdom in its apostacy. When Solomon mingled idolatrous rites with the worship of God, God warned him that He would rend the kingdom from his successor. "Howbeit," said He, "I will not rend away all the kingdom, but will give one tribe to thy son, for My servant David's sake, and for Jerusalem's sake, which I have chosen." Accordingly, on the death of Solomon, all the tribes, save Judah and Benjamin, were established as a separate kingdom, under Jeroboam, who had been a favorite at the court of Solomon. To secure the allegiance of his people, Jeroboam forbade them to go up to Jerusalem; and, as a substitute for the temple, he erected shrines at Dan and Bethel, where golden calves were set up as symbols of the

Divine presence. Through growing degeneracy this kingdom hastened to ruin; but, amid abounding iniquity, God multiplied His warnings, and furnished extraordinary support to His true people. In fact, the prophets of Israel seem to have been more numerous and powerful than those of Judah.

Under the second Jeroboam a period of national prosperity was followed by luxury and oppression, which called down the Divine displeasure, and *then* the series of written prophecies began to appear. Amos, a rude shepherd, and not attached to the schools of the prophets, was called of God to announce approaching judgments. His prophecies have been compared to a thunder storm, which rolls over the surrounding kingdoms, touches Judah in its progress, and then bursts in all its fury on Israel. Anticipating the event by two centuries, he says: "I will send a fire upon Judah, and it shall devour the palaces of Jerusalem." But the burden of his strain is the guilt and punishment of Israel. "Therefore will I cause you to go into captivity, beyond Damascus, saith the Lord"— a prediction which was literally fulfilled when, as we read in 1 Kings, "Israel was carried away out of their own land into Assyria, until this day." Equally explicit are the annunciations of wrath by the mouth of Hosea: "Israel is swallowed up. Their golden calf shall also be carried into Assyria, for a present to king Jared."

Contemporaneous with these prophets Isaiah exercised his high vocation in Judea. Bishop Lowth, speaking of his written prophecies, says: "That he may properly be said to afford the most perfect model of the prophetic poetry." It were an endless task, and entirely misplaced here, to quote the testimonies which critics, who regard him simply in the light of a poet, have rendered to the elegance and sublimity, the beauty and force of this book. "In his sentiments," says one, "there is uncommon elevation and majesty; in his imagery, the utmost propriety, elegance, dignity, and diversity; in his language, uncommon beauty and energy, and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity." His visions anticipate the downfall of

the throne of David, the captivity of Judah, and the dispersion of Israel. The conqueror of Babylon is mentioned, by name, one hundred and fifty years before his birth; and the restoration of the Jews to their own land is foretold.

Succeeding Isaiah, and approaching him in sublimity, if not in elegance, Jeremiah describes the circumstances of the Captivity more minutely as it drew near. Thus its duration is expressly limited: "After seventy years be accomplished at Babylon, I will visit you and perform my good word towards you, in causing you to return to this place." Our limits do not permit us to enter at large into these national prophecies. We have quoted one or two from different prophets, chiefly as examples of their manner, and to give distinctness to this division of our subject, when we come to view the higher aspects of their office. Before advancing to these, it may be proper to remark that the predicted return from Captivity was limited to Judah. The ten tribes disappear from the page of history, and Judah was restored only on account of the promise that the Messiah should come of that tribe. Judah was restored, but the throne of David still lay desolate; the temple was rebuilt, but the Shekinah never returned. The most remarkable interposition of God preserved a feeble people, through all the great revolutions of empire, till Shiloh came, and then the temple was razed to the foundation, and the people scattered to the winds of heaven, as they are at this day.

In their warnings of judgment coming on the rebellious nation, the prophets of God never lost sight of the ends of the national existence. Speaking in the name of Jehovah as King of Israel, they never forgot that he was also the God of Abraham — the covenant-keeping Jehovah. In their rebukes of sin, and their exhortations to repentance, they constantly look beyond things seen and temporal, and derive motives from the gracious and ultimate relations of God to man. In fact, while it was their office to enforce the national law, and to interpret God's dealings with His chosen people, they are careful to guard the people against the delusion that their descent from Abraham, or their national covenant, or any ex-

ternal distinction, would secure to any man a participation in the blessings of the everlasting covenant. They early taught the distinction which our Lord makes in the expression, "an Israelite indeed;" or, as Paul expresses it, "they are not all Israel who are of Israel." God declares by them that He has no pleasure in mere sacrifices and oblations, new moons and sabbaths. Though these were His own institutions, they were empty and worthless, unless as they expressed the faith of the worshipper, and conducted the soul to the new and better covenant. The people were always prone to do what the great body of Jews did in our Lord's day — to pervert the promise of a Saviour into a mere promise of a temporal deliverer; and so, with hearts estranged from God, they yet presumptuously looked for the predicted time of His advent. To such a daring perversion of the blessed hope Amos addresses the rebuke: "Wo unto you that desire the day of the Lord! To what end is it? To you the day of the Lord is darkness, and not light."

The line was as distinctly drawn *then* as it is *now*, between the believer and the unbeliever. The characteristics of the merely outward Jew very closely resemble those of the merely nominal Christian, even to their scoffing at the promise of Christ's coming. Thus Isaiah speaks of those who say, in their impious scorn, "Let Him make speed and hasten His coming, that we may see it; and let the counsel of the Holy One of Israel draw nigh, that we may know it;" just as the apostle represents the scoffers of the last days as saying, "Where is the promise of His coming?" But, at all times, there were scattered among the carnal and idolatrous Jews, true believers, who lived by faith, and looked for the consolation of Israel. *Then*, as *now*, they were a humble few, described as poor and contrite ones, suffering reproach and persecution from the profane masses.

It was an important office of the prophets to cheer the remnant, by renewed assurances of the security of their trust: "When He shall appear to your joy, and your brethren that hated you shall be ashamed." In times of corruption, when they foretold God's desolating wrath, they assured the faith-

ful that nothing could invalidate God's covenant. The most exulting descriptions of the might of the Redeemer and the glory of His reign, are coupled with the most appalling predictions of the doom of an apostate nation. Thus Amos, when he announces God's judgment on the ten tribes—"I will sift the house of Israel among all nations, like as corn is sifted in a sieve"—intimates God's final grace: "In that day I will raise the tabernacle of David that is fallen; I will turn again the captivity of my people Israel, and I will plant them in their own land"—a prediction which, in Acts xv., we are taught to refer to Christ in the glory of His kingdom. So Hosea, while he intimates that the rebellious people shall be as chaff which is driven with the whirlwind out of the threshing-floor, and as smoke out of a chimney, announces to the faithful remnant God's gracious purpose: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague! O grave, I will be thy destruction!" which Paul applies to the resurrection of the just. Joel, also, when in that degenerate age he predicts the judgments of heaven on the ungodly, announces the era of salvation in prophecies which Peter shows had an incipient fulfillment on the day of Pentecost. With still more remarkable plainness, Isaiah, on the eve of the Captivity, Jeremiah, who witnessed that calamity, and Daniel, who was one of the children of the Captivity, speak of the glory of Christ's kingdom.

Their prophecies display a unity of design in the whole revelation. There is but one covenant advancing to maturity, one salvation revealed, and one faith cherished in them all. We have many references to earlier revelations of grace, and a uniform harmony with them. The promise of the Seed of the woman appears in Isaiah: "A virgin shall conceive and bring forth a son." The degradation of the reptile form of the tempter, in the original sentence, "Dust shalt thou eat all the days of thy life," is seen in the prophetic view of millennial triumph, "dust shall be the serpent's meat." The attempt is vain to cite the numerous references to the covenant which God made with Abraham. Even temporal blessings

suggest the remembrance of "the covenant which He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob, for a law to Israel, for an everlasting inheritance, saying: 'Unto thee will I give the land of Canaan, for an everlasting inheritance.'" But the covenant with David is the grand basis of their revelations of coming glory. They unfold its particulars, confirm its certainty, and assure believers that no temporary reverses can defeat the hopes of those who trusted in the Lord.

These prophets fully unfold the character and office of the coming Saviour. They exhibit Him, not as an ordinary descendant of Abraham or David; but, while they teach His descent from these patriarchs, in accordance with God's promise, they constantly exalt Him above all ordinary humanity. "His name shall be called Wonderful, Counsellor, the everlasting Father, the Prince of Peace." He is styled "Jehovah our Righteousness." And, to say nothing of the Divine attributes with which He is everywhere invested, the Father Himself says: "Thy throne, O God, is forever and ever!" It is true, the prophets were ignorant of the interval that should elapse between His suffering for our sins and His reign in glory; but our Lord Himself reasons with His disciples, as though it could not well have escaped the notice of a reader of Scripture, that they spoke "of the sufferings of Christ, and the glory that should follow." They taught the worthlessness of animal sacrifices in themselves, and led men to think of their typical and prophetic meaning. They furnish touching descriptions of His humiliation and agony, and point out their vicarious nature, as our sins were laid upon Him. The love of Christ, in the depth and reality of His sufferings, is best portrayed in the prophetic outpouring of His heart-woes; for example, in some of the Psalms, which record the particulars of His unparalleled grief, in language the most melting and pitiful. In other prophecies the most minute particulars of time and circumstance are foretold, so that the most incredulous are left without excuse, if they fail to recognize, in Jesus of Nazareth, Him of whom all the prophets bore witness. In like manner the glory of the Conqueror is described in the

most exalted strains. In triumphal songs, such as angels might sing, they hymn the conquests of His arm, and the righteousness, peace, and holiness of His eternal reign. A wide distinction is drawn between His universal dominion and all other sovereignties. The conquest and establishment of His kingdom is no project of corrupt ambition, which goes forth trampling upon all right, bending all interests to its selfish aims, and surrounding itself with empty and ephemeral pomp; but a purpose of mercy and righteousness, which transforms a world of sin and wo into the abode of holiness and joy. The reign is ushered in by a display of the riches of God's grace, and is achieved by a power which strikes down nothing but evil, and sweeps away every vestige of wrong. Beside the righteousness of the sceptre, and the extent and splendor of the realm, the enemy vanquished, the evil eradicated, and the ruin repaired; holiness brought out of sin, joy out of sorrow, life out of death, are its trophies. The prowess and the love of the victor shall be celebrated in the same song. It shall be perpetuated in righteousness; love shall be universally triumphant; "holiness to the Lord" shall be inscribed on all possessions, and the glory of God shall be the aim as well as the result of every action.

The prophets clearly point out the seat of dominion, here, in the seats of man's original dominion, in the land of Abraham's inheritance, on the site of David's throne, on God's holy hill of Zion. The earth shall be purged by the fires that go before His face. The wilderness shall bloom like Eden, and the desert like the garden of the Lord. Even the inferior creation shall be subdued, and shall share the joy. Creation shall bud forth in a beauty that shall cast Eden into shade, and man, once lost and undone, shall walk through its scenes of new-created loveliness in a dignity of which Adam, in innocence, was but the infancy.

The prophets, also, appreciated the world-wide scope of the covenant. They joyfully anticipate the time when He, whom God gave as a covenant to the people, shall also be a light to lighten the Gentiles. Esaias is very bold, and says, "I was found of them that sought me not, and was made mani-

fest unto them that asked not after me." At the same time they bring special comfort to the faithful in Israel, by announcing the time when all Israel shall be saved.

They foretold the prolonged judgments of God on the prolonged unbelief of the chosen people, ending in the overthrow of Jerusalem, and the subsequent dispersion. But they predict, also, their marvellous preservation through centuries of oppression. Marvellous preservation, indeed! Every other conquered people merges in the race of the conquerors; but, without visible organization, in the face of unrelenting persecution, this people remain like the fragments of a wreck scattered on the waves that brought destruction. No greater sign can ever be witnessed. And for what are they preserved? God has revealed the answer: "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side. I will make them one nation, in the land on the mountains of Israel, and one king shall be king over them all."

THE ESSENES.

BY JOHN HOGG.

The Essenes, in name, character, and religious profession, were the legitimate successors of the Assidians, who are represented, in the books of Maccabees, as being exceedingly zealous for the strict observance of the law. This party first appeared after the return from Babylon, when the Syrian kings endeavored to compel the Jews to adopt the idolatrous customs and manners of the heathen. Those who took part with the heathen against their countrymen were styled the *ungodly* and the *wicked*, and were regarded as fit objects of universal

execration and contempt. A large number of patriots, under the leadership of the brave Maccabees, took up arms in defence of their country and religion, when, after a severe and protracted struggle, aided by their courage, local knowledge, religious enthusiasm, and especially by the Divine blessing, they obtained a complete victory over their enemies. The Assidians were the most devoted of the patriotic party, who sometimes bravely defended themselves from their enemies, but who more frequently retired into deserts, disgusted with the degenerate manners of the age, that they might conform more strictly to the requirements of the law. They seem to have been Nazarites for life, and, in keeping with their sacred, consecrated character, they practised frequent ablutions, in order to guard against accidental pollution; they abstained from wine, and were clothed with a white garment, emblematical of priestly purity. They were usually styled *the righteous*, as contrasted with the *ungodly* and the *sinners*, who had symbolized with the heathen — an expression, the meaning of which is defined and limited by describing them as men "voluntarily devoted to the law." 1 Maccabees, ii. 42.

It will be easily seen, from the preceding sketch, that the Assidians and Essenes, if not identical, were at all events closely allied to each other. The origin of both names is involved in much uncertainty. Philo, the Jew, gives it a Greek origin, and derives it from *Eosios*, (ὅσιος), holy, descriptive of their ascetic purity. Others derive it from the Chaldic *aser*, to heal, since the Essenes professed to cure both bodily and mental diseases. But the most likely conjecture is that the word is derived from the Aramaic word Aschai, *to bathe*, in consequence of their daily washings, in order to guard against the mere possibility of pollution. They claimed a sort of priestly standing, in consequence of which the most ordinary transactions of every-day life assumed a religious character. They were clothed, like priests, in a white garment, and every morning they bathed themselves in pure water, to insure bodily purity, in imitation of the priests, who submitted to a similar ceremony before discharging their functions in the temple. In consequence of these high pretensions, they looked

on their ordinary meals as a species of religious observance; their table was regarded as an *altar*, and their food as an *offering to God*, similar to the Passover, which was both a *feast* and a *sacrifice*. There was, therefore, no necessity of repairing to Jerusalem to offer sacrifices, when every man was a priest, and every meal was a sacrifice; and hence they offered the sacrifices of praise, instead of slain victims. This seems to have been the reason of their abstaining from marriage, as, in this mystic theology, the female was regarded as the emblem of voluptuousness and impurity; and hence their ranks were filled up with new converts, who were attracted by the purity of their lives and the strictness of their discipline. Josephus, however, mentions a party among the Essenes who observed the institution of marriage, which they seem to have regarded as a duty. To guard against being imposed on by mere pretended sanctity, they put those females whom they thought of marrying, on trial for three years; and, if both parties were satisfied at the close of that period, the marriage took place.

The Essenes, like the monks of the middle ages, shunned the society of their fellows, and retired into deserts and solitudes. "They dwell," says Pliny, in his *Natural History*, "along the Dead Sea, avoiding such proximity to its waters as would be hurtful. They are a solitary people, and more wonderful than any other, as they are without females, emancipated from sexual intercourse, having no money, dwellers among palm trees. Their community is daily renewed by new comers — persons who are weary of life, and who flee to these retreats from its stormy waves. Thus a people, among whom a birth is never known, (incredible as it may appear), remains unimpaired through successive ages; so prolific to them is the weariness of life which is felt by others." Their habits were, throughout, retiring and peaceful. They were either husbandmen or mechanics, but they deemed it unlawful to carry or manufacture weapons of war. They had all things in common, so that none were rich, and none were poor. It was a common maxim among them, "What is *mine* and what is *thine* belongs to *thee*." In order to guard against

imposition, they had a secret sign, or pass-word, like several modern societies, so that the members of the same society could recognize each other.

This sect was distinguished by their carefulness in admitting members into their society. All applicants were put in probation for twelve months, and, if they were approved at the close of that period, after taking a fearful oath not to divulge the secrets of the society, they were admitted to the lowest grade of membership. The oath taken at initiation was the last oath which they ever took, their strongest asseveration henceforth being yea, yea, and nay, nay; and, as a further confirmation of their views, they said, with a great deal of truth, that the man who was not to be believed on his *word*, was not to be credited on his *oath*. In excluding unworthy members, no sentence was valid, except confirmed by a hundred votes; and, as all food not prepared by an Essene was thought to be polluted, the excluded member, if not speedily restored by repentance, was left to perish with hunger. But all within the community were treated as brethren; and so strictly was this principle carried out, that there were among them no slaves, or servants, but, in a spirit of mutual love and concession, they served one another. But, in spite of all these professions of mutual esteem, the spirit of self righteousness was strongly developed. The sect was divided into four grades, or ranks, regulated by the ascetic purity which it was supposed each individual had attained; and, if one of the highest class touched, even by accident, one of the lowest, the former was deemed polluted, and had to wash himself in water. Thus the lurking pride of the human heart manifested itself, amid its loudest professions of humility, so that the language of the life and the heart was: "Stand by, for I am holier than thou."

It appears from the accounts of Josephus and Philo, that, among the Essenes, religion and business were mutually blended. They rose before it was light, and, having abstained from all ordinary conversation, as soon as the sun rose they devoutly turned their faces towards him, when they offered up to God prayers, and chanted hymns handed down in their

sect, praying that the sun's beams might fall on nothing impure. They then repair to their work, under overseers, till noon, when, after having bathed themselves in cold water, they enter the eating room, and, after a priest has invoked the Divine blessing, they partake of a simple meal. When their repast is finished, thanks are returned to the Giver of all good, and all resume their former employments. In the evening another meal, with similar observances, concludes the business of the day. On the Sabbath, they meet together in their synagogues, read a portion of the law, which is explained by the most learned in the party. So strictly was this day observed among them, that they would not perform even deeds of mercy, or remove a vessel from one room to another, and sometimes they have been slaughtered by their enemies, rather than defend themselves by an appeal to arms on that day which they deem most holy.

This remarkable society was kept together by a class of secret, mystic doctrines which every member took a solemn oath not to divulge. These mysteries were contained in books written by the founders and fathers of their society, and which were thought to be possessed of a secondary kind of inspiration. But, as all their ancient writings have perished, we must rest satisfied with the small amount of information, on this subject, to be derived from other sources. They had a peculiar doctrine respecting angels, for the candidates who presented themselves for admission were required to take an oath not to reveal the names of the angels which should be communicated to them. They had also a peculiar belief respecting the soul. Agreeing with a common sentiment of the age, they thought that the soul descended into a terrestial prison, and that, on its being liberated by death, it regained its primal abode of bliss. They maintained, in common with others, that the name Jehovah—"the great and dreadful name Jehovah thy God"—was too sacred to be pronounced, except by the high priest, in the most holy place, on the annual day of atonement. They affirmed that some of their number, by means of dreams, could foretell the future, and that, by the use of certain herbs and magical stones, they could heal diseases and cast out

devils. These pretensions gave them great credit with the common people, firmly bound them to each other, and rendered them faithful to their principles and sect, in spite of the fiercest persecution.

The Essenes, in consequence of their retired habits, are never mentioned in the New Testament. They had no political influence whatever; they seem never to have come into contact with our Saviour, and hence they are not even alluded to in His discourses. But some have maintained that they are referred to in Paul's epistles — that the errorists mentioned in Colossians, and the pastoral espistles, were Essenes, who corrupted the Gospel by endless genealogies, and whose unsound maxim was, in opposition to the Gospel, which teaches that all things are equally clean: "Touch not, taste not, handle not." And assuredly, if we were certain that Philo's work, entitled, "On a Contemplative Life," was genuine, and not the work of a Gnostic Ebionite Christian of the third century, this thing would be exceedingly plausible. But recent critical investigations have rendered it almost certain that the Therapeutæ were a Christian sect, and that the Contemplative Life was written as if Philo had been the author, in order to induce the Jews to become Christians.

The peculiar kind of Essenes, described in Philo's Contemplative Life, were composed both of males and females, who lived in monkish celibacy, on the borders of the Lake Mæris, in Egypt. The males were called Therapeutæ, and the females, Therapeutiedes, derived from a Greek word to *heal*, as their peculiar vocation was to cure the diseases of both soul and body. They built their houses in the country so near each other as to obtain assistance in any sudden emergency, such as in an attack by robbers, and that they might the more effectually supply each other's necessities. In every house there was a shrine, or monastery, where each member of the household performed his private devotions, both morning and evening. "When the sun is rising," says Philo, "they entreat God that the happiness of the coming day may be real happiness, so that their minds may be filled with heavenly light; and when the sun is setting, they pray that

their souls may be entirely lightened and relieved of the burden of the outward senses." In the interval between morning and evening, they meditate on the Divine laws, and intermingle the secular duties of life with symbolical expositions of Scripture. In addition to the Word of God, they studied books written by the founders of the sect, for whom they seem to have claimed a sort of secondary inspiration. But they were not wholly occupied in mystic contemplation; for "they composed psalms and hymns to God in every kind of metre and melody imaginable." "During six days, each of these individuals, retiring into solitude by himself, philosophises by himself in one of the places called monasteries, never going outside the threshold of the outer court, and indeed never even looking out."

The manner in which the Therapeutæ observed the Sabbath seems to have been peculiarly solemn. The place where they met on the Sabbath day was divided into two departments, one for the men and another for the women, so that the latter could hear what was said without being seen. As soon as they have entered their sactuary, "they sit down in order, according to their ages, with all becoming gravity, keeping their hands inside their garments, having their right hand between their chest and their dress, and their left hand down by their side, close to their flank; and then the oldest of them who has the most profound learning in their doctrines comes forward and speaks with steadfast look and with steadfast voice, with great powers of reasoning, and great prudence, not making an exhibition of his oratorical powers, like the rhetoricians of old, or the sophists of the present day, but investigating with great pains, and explaining with minute accuracy, the precise meaning of the law, which sits, not indeed at the tips of their ears, but penetrates through their hearing into the soul, and remains there lastingly; and all the rest listen in silence to the praises which he bestows upon the law, showing their assent only by nods of the head, or the eager look of the eyes." These religionists practised the greatest abstinence and self-denial, on the six days of the week; but on the seventh, in deference to the sacred charac-

ter of the day, they partook only of plain bread and a seasoning of salt, which the more luxurious season with hyssop, and their drink is water from the spring.

The pretended Philo gives an account of the feasts of the Therapeutæ, essentially the same with Tertullian's statement respecting the meals of the early Christians. He informs us that, before sitting down to the table, they stand in a row, when one of the elders asks a blessing on the meal. The men recline on cushions on the right side of the table, and the women on the left, and, having no slaves in their community, they are waited on by the younger members of the community. The only beverage used at these feasts is water; cold water for the generality, and warm water for the old men who have been accustomed to a more luxurious way of living. "The table, too, bears nothing which has blood, but there is placed upon it bread for food, and salt for seasoning, to which also hyssop is sometimes added as an extra sauce for the sake of those who are delicate in their eating." At the table it is the duty of the president to direct attention to some passage of Scripture, or to propose some doctrinal question, for the company, which either he or any other competent person might answer. At the conclusion of the feast, some one rises up and sings a hymn of praise to God, "either such as he has composed himself, or some ancient one of some old poet; for they have left behind them many poems and songs in trimeter iambics, and in psalms of thanksgiving, and in hymns, and songs at the time of libation, and at the altar, and in regular order, and in choruses, admirably measured out in various and well diversified strophes." Every one present sings his hymn, when the men and women take up the burden at the close of each verse.

The closing part of this description evidently refers to the Lord's Supper, a circumstance which is sufficient to identify the Therapeutæ with a Christian and not with a Jewish sect. "When each individual," says the false Philo, "has finished his psalm, then the young men bring in the table which was mentioned a little while ago, on which was placed that most holy food, the unleavened bread, with a seasoning of salt,

with which hyssop is mingled, out of reverence for the sacred table, which lies thus in the holy outer temple; for on this table are placed loaves and salt without seasoning, and the bread is unleavened, and the salt unmixed with any thing else, for it was becoming that the simplest and purest things should be allotted to the most excellent portion of the guests, as a reward for their ministrations, and that the others should admire similar things, but should abstain from the loaves, in order that those who are the most excellent persons may have the precedence." We are also informed that this sacred festival was kept up during the entire night, when the women and the men, in two separate choruses, under their respective leaders, sung hymns of various kinds to the praise of God. This was said to be in imitation of the Israelites passing through the Red Sea, who, when they saw their enemies lying dead on the shore, or engulfed in the sea, sung a hymn of praise, "Moses, the prophet, leading the men, and Miriam, the prophetess, leading the women." Their manner of singing is thus described: "They sing hymns, which have been composed in honor of God, in many metres and tunes, at one time all singing together, and at another moving their hands and dancing in corresponding harmony, and uttering in an inspired manner songs of thanksgiving, and at another time regular odes, and performing all necessary strophes and antistrophes." At the rising of the sun they offer their united prayers to God, and, having their piety and their good resolutions strengthened, they retire to their several abodes.

It is evident from this sketch of the Therapeutæ, taken from Philo's "Contemplative Life," that they were a Christian sect, and that the real author of the work personated Philo, in order to recommend Christianity to the favorable consideration of the Jews. It was probably composed by some Gnostic writer, about the end of the second or the beginning of the third century, in praise of a monkish life. We learn from Cyprian, who wrote about that time, that men and women devoted themselves to perpetual virginity, and that these *holy men and women* lived frequently in the same house, that they might be of mutual advantage to each other, and

where scenes took place alike disgraceful to morality and religion. In support of this opinion, it is alleged the word *monastery*, which occurs twice, could not have been understood in the time of Philo; the presbyters seem to have been the pastors in the Christian Church; the hymns point to a Christian origin, both in the composition and mode of singing; and the sacred festival mentioned is an obscure description of the Lord's Supper. The language, also, in which these religious observances are described is very similar to that employed by Justin Martyr, Tertullian, and Cyprian, when recommending to the heathen the Christian religion. It follows, therefore, from these and similar considerations, that the Therapeutæ were Christians, not Jews; and, consequently, their history is one of the best accounts which we possess of the manners and worship of the early Christians.

EARLY HISTORY OF THE UNITED BRETHREN.

BY T. H. NEWTON.

The Moravians, Bohemian Brethren, or United Brethren, are supposed, by many, to have originated with one of their most illustrious members, Count Zinzendorf, of Saxony, in the last century. The inquirer into history, however, dates their commencement at a period very far earlier than the renowned nobleman, missionary, and bishop. This early history we shall now endeavor to trace.

The records of their primitive establishment and operations are very meagre and fragmentary. From the best authorities, we collect the following particulars of their rise and progress: Paul the apostle had preached in "Illyricum:"

"From Jerusalem, and round about,* unto Illyricum, I have fully preached the Gospel of Christ." Rom., xv. 19. Titus had visited the same region for the same purpose. 2 Tim., iv. 10. Amongst the Thessalonians, also, there were eminent saints, as Paul so far commends them as to say, "they were ensamples to all believers in Macedonia and Achaia;" and not only there, but "in *every place* your faith to God-ward is spread abroad." 1 Thess., i. 7, 8.

The supposition is, therefore, strong that, even in apostolic times, the Gospel had passed into the countries bordering upon these mentioned, and that in Bohemia there was sown the precious seed. Many were the changes, however, which took place then among nations. It was a time of wanderings and commixtures; of emigrations and irruptions; of warfare and civilization; of barbarism and luxury; of transformation. Bohemia, Hungary, and countries allied, soon became the abodes of warriors, hardy and rude, rushing in from the north, on their way to make a prey of Rome. We can not wonder, therefore, if the growth of Christianity should be nearly crushed beneath the hoofs and wheels of the chariots and steeds of Mars. Such seems to have been the case, and little is known of the ecclesiastical condition of these countries, save that they were claimed by the Pope of Rome as parts of the universal Church, and also by the Greek Church, whilst they were, with perhaps here and there an exception, heathen in their blindness, joined to their idols. Thus they remained till the ninth century. A special Providence did for them what lazy Romish priests refused to. War appears to have been the instrument, yet it is not agreed as to the mode of its use. There are writers who attribute the change of religion to an exchange of prisoners. In 814 a king of Bulgaria invaded a Christian province. The chances of war left certain Christians in the hands of the heathen chief, whilst his sister fell to the Christians. The princess was taught Christianity at Constantinople, and the captive

*I beg leave to alter, and hope to improve, the common punctuation of this passage.

Christians made converts in Bulgaria. When, therefore, the princess returned to her home, it was to plead for the introduction of Christianity into the whole country. She related what she had seen, also, of the superiority of Christian art; and the king wished for both teachers of art and instructors in morals.

The same Providence that had opened the door for truth, had prepared the persons to enter with it. These were two brothers, of great talent and ardent zeal. The one was a learned scholar, the other a proficient in the art of painting. They were born in Thessalonica, and, being acquainted with the language of their neighbors, were fitted in every way to be the first instructors of these heathen tribes. Under the patronage of the Empress Theodora, then in power, these two brothers were sent to Bulgaria. Methodius, the younger, was the painter: Cyril, or Constantine, was the scholar. Methodius drew representations of Scriptural scenes; his brother explained them. In this lively way were these untutored persons won to delight in Scriptural studies. In this simple manner, the manner of wise philosophy, were they brought from darkness to light. This light was not hid under a bushel. The benefits it brought soon became evident. Adjoining tribes wished to cast aside idolatry. They begged for instructors.

Soon the same two brothers, having had their places in Bulgaria filled by others from Constantinople, were found in Bohemia and Moravia, planting the Rose of Sharon in these deserts of the north. God made it bloom and spread. Books were written, churches erected, regular worship was performed, schools were put into operation, and the Bible was translated into the language of the people. This was done by the Greek Church, then more apostolic than now.

Romish authors announce that their missionaries had attempted the conversion of these people; but, owing to their domineering spirit, and to their persistence in using the Latin language for worship, they entirely failed. These hardy sons of Bohemia loved too well their mother tongue and native liberty to freely give up both.

Unhappily, about this time, a difficulty sprung up at Constantinople regarding its See. The Queen's brother was guilty of adutery and incest. The faithful Ignatius refused him, on this account, the Eucharist; and that on the day of Epiphany, when he came in state to partake as a member of the court.

Bardas felt the censure, but looked upon it as an indignity instead of a hint to reform. He, therefore, resolved upon revenge. Knowing the fast friendship of his sister, Theodora, for the sterling Ignatius, he saw it to be requisite to overthrow her influence prior to the overthrow of the Patriarch. With a callous malignity, which the gratification of bad passions always begets, (Hos., iv. 11), this monster man sought to detract his own sister's character to her own son. (Bower's Histy. of Popes, ii, 230). Bardas represented to Michael that Theodora was ambitious, managing, and restless for supremacy in the empire. He advocated her deposition and removal to a religious house. Michael, weak, effeminate, and fond of living undisturbed in pleasure, gave orders for his mother and his sisters to be secluded in a convent. Ignatius remonstrated. This Bardas had looked for, and made it seem to be a conspiracy between the Patriarch and the maternal Empress. The enraged Michael deposed straightway the Bishop, and secluded the women. In passing we may add, God's justice overtook Bardas by the hand he had turned against his pious sister. Michael soon grew jealous of the power which his uncle was really striving after, and ordered him to be put to death. In the room of Ignatius, Photius had been installed. Being removed from the army to the highest rank in the Church, to please Bardas, this irregular elevation caused strife, both at home and with the Pope, Nicholas of Rome. This strife became so absorbing, that distant and feeble missions were neglected. Some of the Sclavonic tribes, therefore, who were not cordial to the Greek Empire, and who desired a religion less self-denying, and more like the one they were urged to leave, embraced this opportunity, and sent an embassy to Rome for Romish instruction and teachers. Doubtless Romish emissaries had previously aided in this movement

towards the chair of St. Peter; for they had looked with jealousy on the success of the Greek missionaries ever since they possessed the region. The Pope, of course, received the embassy with favor and with joy. He was willing to grant everything desired by the inquiring Sclavonians. He commends the chief for baptising many against their will: "I glorify you for having maintained your authority, by putting to death those wandering sheep who refused to enter the fold. You have not only not sinned by showing a holy rigor, but I congratulate you on having opened the kingdom of heaven to the people submitted to your rule. A king need not fear to command massacres, when these will retain his subjects in obedience, or cause them to submit to the faith of Christ; and God will reward him in this world, and in eternal life, for these murders." After such instruction regarding charity and brotherly love, very acceptable to the vanity of this scarcely more than pagan man, the Pope goes on to tell the converts: "You must feast on Sunday, not on Saturday; abstain from labor on the festivals of the Holy Virgin, of the Twelve Apostles, the Evangelists, St. John the Baptist, St. Stephen, and the Saints whose memory is held in veneration in your country." They were not to gamble, nor hunt, nor trifle, nor juggle, during Lent; but they need not abstain from bathing, as the Greek custom seems to have been, on Fridays; but they were not to eat meat. "Laymen, as well as the clergy, might bless the table, before eating, by making the sign of the cross. And a Christian must not touch game killed by a pagan." "Before declaring war, you should assist at the sacrifice of the mass, and make rich offerings to the churches; and, instead of a horse's tail for a military ensign, take the cross of Christ." De Cormenin, i, 245.

This is a sample, afforded by a Romish historian, of the precious truth offered to these sons of heathenism. Its emptiness is pitiable. Nor did it fail so to appear to those who had received the truth, as it was in Jesus, instructed by the more evangelical brothers of Thessalonica. They had the Word of God in their own tongue. They loved the truth thereof better than life. They refused the Latin mummeries and masses,

and preferred the faithful exposition of God's oracles. Strong-minded, robust by nature, they refused submission to Rome, even when threatened by temporal princes. Efforts were made to discredit the character of Methodius, now in Moravia, and, being naturally nearer the Pope's sovereignty, he repaired to Rome itself, fairly represented matters to the Pope, and got the papal sanction for conducting worship in the popular tongue. Meantime his brother had died. John VIII. sat in the chair, called St. Peter's; and, as political troubles were then rife, it might have been, to save himself from greater ones, that he was so lenient. But he writes: "We have interrogated your venerable archbishop, Methodius, whether the symbol of orthodox faith is believed and maintained, according to the holy Roman Church." And, being satisfied, he commands all "Presbyters or deacons, or any orders of clergy, whether Sclavic or not, who belong within the bounds of *thy* province, to be especially subject and obedient in all things ordered by our confrere, your archbishop, so that they do nothing against his *conscience*." At length, the Sclavonic letters, discovered by the former philosopher, Constantine, (or Cyril, before mentioned), in which they resound God's praises, "we command to be justly proper. And I command that the praises and works of our Lord Jesus Christ shall be narrated in that tongue. Since," he continues, "he who made three principal tongues, Hebrew, Greek, and Latin, created also others to His own praise and glory." (Geisler, ii, 131). Although after Popes forgot this sensible maxim, the Moravians never. They spread these pure doctrines into Bohemia, and round about; and they lodged in the heart of the people till the Reformation, despite the faggot or the stake.

When Pope John XIII. founded the Bishopric of Prague, and made the use of the Latin ritual one of the conditions, still the native opposition was so strong that the stipulation never was complied with. In 1058 even Latin monks had to be introduced to attempt its enforcement, when the Duke interfered, five years after, and restored Sclavic monks. Such was the desire generally expressed for the Scriptures and Scriptural knowledge. The party, however, which we are

especially considering, went still further, and refused the Latin language, and Latin monks, and the Latin Pope. They submitted only to Jesus and His laws. With shades of purity and its opposite, caused by imperious circumstances, these witnesses continued to testify for God till found by similar confessors driven by persecution from the valleys of Peidmont. The Sclavic Christians, on the authority of Jones, (ii, 190), seemed tenacious of the Greek Church. It is not likely that their leaning was more than formal, as they received the Waldenses as brethren in Christ. They all remained, without attracting much notice, in the mountains, those glorious old safeguards of the Church, (celebrated even by David as such), and in other retired situations. They thus served the God of their fathers with peaceful consciences, awaiting the call of Providence from their retreat. This took place after the Council of Constance. The stake which consumed John Huss was the beacon fire, whose beams, penetrating every evangelical abode, reflected the path of duty to all who loved Christ and liberty, and brought them to a common centre. Forty thousand assembled in view of Huss' ashes, and together broke bread at the supper of our Lord. (Jones, ii, 205; Mosh., ii, 458). More fierceness than is defensible grew out of these events, terminating in a religious warfare, often called the Hussite War. Nevertheless, much said and written may well be set down for inimical distortion and exaggeration. But, if there was violence with the commotion, who can wonder, since the grievances complained of were so various, so chronic, so extensive? The oppressed were of all grades in life, of all shades of character; the oppressors were scornful, mocking, callous, contemptuous.

The measures they sought to impose were of the least defensible kind, since even the army under John Ziska were content to include in their demands: "I. That God's Word might be preached to the people in its purity and simplicity. II. That the sacred supper might be administered in both the elements. III. That the clergy might be reclaimed from the pursuit of wealth and power, to a life and conduct becoming the successors of the apostles. IV. That greater or

mortal sins might be duly punished." (Mosh., ii, 459, 460; and Geisler, iii, 360). These were simple demands to take men's lives for asking; nor can we wonder that the petitioners resisted unto blood, when their own life was considered the forfeit of their requests. The Romish Church had even promised "forgiveness of sins to any who should kill a Bohemian heretic." Providence, however, favored their cause, and they finally obtained certain concessions, but with occasional outbreaks of persecution against them. In the year 1457, according to Jones, (ii, 208), the various orthodox Bohemians formed themselves into a body; organized into the *Unitas Fratrum.* (Geisler, iii, 374). They obligated themselves to sound church discipline; to suffer anything for the truth and for conscience sake; and not to repel persecution by physical force, but to use the armor of righteousness only, prayer, the Word, and remonstrance. It is remarkable that this organization was effected partially through a wicked archbishop, who ironically suggested it, supposing the persons were of too little principle to adopt it. (Geisler, iii, 374). They settled on a waste, between Moravia and Silesia, and soon populated it with pious emigrants, who hoped to enjoy quietly their religion and their homes. (Jones, ii, 215, &c). Many Waldenses joined them in their Church and settlement. Here they would have passed their lives in peace and holiness, but the evil one still kept his malicious eye upon them. For no cause were the ruffians of the Pope set upon them, and they, unresisting, according to their compact, were led like sheep to the slaughter. In the cold of winter they were driven from their homes. The sick were pulled from their beds into open fields and left; they were accused of treason, and, not confessing it, were dragged at the tails of horses, and quartered and burned. The few again "escaped to the mountains," and amid their kind refuge kept alive the holy flame till the full day of religious liberty at the Reformation. Some escaped to Poland and other foreign countries, and were ready to co-operate with the general reformers of the sixteenth century. Dr. Murdock, in Mosheim, asserts that even in A. D. 1500 the Bohemian Brethren had in Saxony,

where they had labored since the time of Huss, nearly two hundred houses of worship, and were favored with many of the nobility. The Protestants of great Poland were chiefly Bohemian Brethren. (Note in Mosh., iii, 183). And in reference to the union of Lutherans and Moravians, Dr. Mosheim himself uses the following: "The Bohemian Brethren, as they are called, or the Moravians, who were descended from the better sort of Hussites, and had adopted some peculiar regulations, designed especially to guard against the reigning vices, upon hearing of Luther's efforts to reform the Church, sent envoys to him as early as 1522, soliciting his friendship. Nor did Luther find anything very censurable in their doctrines or their discipline." (iii, 183). Taking this admission, and a true one only, we can clear our Moravian friends from a charge which this same Mosheim brings against them in his history, (vol. 2, pp. 459, 466); on the last of which Schlegel comments to confirm the text.

By a comparison, it readily appears that the "Brethren of the Free Spirit" are confounded with "Unitas Fratrum." The former were only a small excrescence, and not a normal manifestation of the true reformers. It is a pity, if not a shame, to confound them. Some of the United Brethren held pre-millennial views of the Second Advent, and are roundly berated by the Lutheran historian therefor. But, thanks to light and liberty, we can not afford, in our day, to class Bickersteth, Brooks, Cummings, M'Cheyne, Bonar, D. Lord, &c., with heretics, because they believe in the personal reign of Jesus upon the earth.

Luther, indeed, seemed troubled with the Moravians chiefly, or only, because of their really better views regarding the Eucharistical presence. In truth they and the Lutherans did form a species of union, the Brethren consenting to keep in the background their doctrine of the "presence;" but it was not of long continuance.

The Brethren, after various changes, gained, in the beginning of the seventeenth century, an act of toleration from the Emperor of Germany, Matthias; not, however, without having violently suffered in the reign of Rodolph preceding.

Bohemia was then depopulated from three millions to four hundred thousand. (Brown's Hist. Miss. i, 284). This act of toleration, however, did not last long enough to benefit them largely. The fifteenth Gregory was bent on restoring his Church. He founded the Propaganda, and, offering Ferdinand II, who had succeeded Matthias, two hundred thousand crowns and his blessing for his persevering assistance in the exterminating war, to work went Ferdinand and the mereiless mercenaries of the Pope, and pillage and slaughter followed them. Cohorts of Romish fiends spread through Bohemia; "soldiers and monks made general battles, burned farm-houses, violated girls, polluted young children, sparing only those who called themselves Catholics. By these means Caraffa saw the number of abjurations daily increase, and he could soon announce to Gregory that Bohemia was entirely subject to the Holy See. The same occurred in Moravia. Notwithstanding the active opposition of the citizens, Cardinal Stien drove from the province the sect of the Moravian Brothers, who numbered more than fifteen thousand individuals, male and female, and who were much cherished for their mild and patriarchal manners." (De Cormenin, ii, 295). These persecutions led to the extinction of the patience of the Bohemian Protestants. They took up arms, which led to the loss of Bohemia to its Protestant Prince, and to the thirty years' war of Germany. (Mosh., iii, 286).

By this the flock of the United Brethren was wholly scattered, and well nigh extinguished. But its organized labors were not yet ended. It had not yet done the work of God. He, therefore, recalled its scattered members in due time; and, marvellously marshalling them under the lead of Zinzendorf, they have gone forth to the ends of the earth, exemplifying with singular fidelity their primitive practices and feelings. The spirit of Cyril and Methodius seemed to revive again in their modern followers. And they have used science, labor, philanthropy, philosophy, the Word of God, all to contribute to the great work of doing good, and of promoting God's glory. Unobtrusive, unostentatious, unselfish,

they seem lost in the cause of mankind and of their Master. May the persecutor never again be able to interrupt their work, or harass them even in their designs of charity. Rather, would we wish and pray, may no spirit of persecution ever again arise. May it be tamed, repressed, by the universal Spirit of God, and the presence of Him who shall destroy it "by the brightness of His coming."

DISCUSSIONS ON THE EXISTENCE AND ATTRIBUTES OF GOD.

BY JAMES INGLIS.

FAMILIARITY with this discussion renders us, in some measure, insensible to the solemnity, may we not well say the awfulness, of the attitude of a creature questioning the existence of the Creator, or treating it as though it were not yet conclusively ascertained; as though mankind were still accumulating proof towards the point of absolute demonstration; or, at least, as though they were warranted in demanding additional light before doubt shall be silenced, and before universal faith may be demanded. The plea, indeed, is, that man is progressive, and that the resources and tactics of infidelity are continually changing; and that, consequently, our argument or defence must keep pace with that progress, and must accommodate itself to these changes. The plea itself seems an acknowledgment that positive grounds of belief have not yet been reached; for a truth, positively proved, can be affected by no subsequent testimony or objection.

There is uncertainty somewhere, as a modern writer owns, when, in justification of the continued discussion of the sub-

ject, he urges, "It is not too much to expect that the united efforts of Christian writers will at length establish principles which will command general assent, if not with others, at least among themselves." The uncertainty is not regarding the character of Jehovah, in the minds of those who, by Jesus Christ, "do believe in God," but in the conclusions of Christian writers, who abandon the proper ground of faith for a vain attempt to search out the Almighty by their own faculties. Nor, as we believe, have such writers made a single step towards certainty, by all that modern science has contributed to their resources, or modern ingenuity to their arguments. They have forsaken certain knowledge for conjectures and speculations, where every fresh inference is the parent of a new doubt.

We had designed to review the more recent contributions to this branch of theological literature, but find that such an undertaking would lead us beyond the limits and away from the proper purpose of this journal. We now beg to offer, instead of a detailed review, a few general observations on what appears to be the true and Scriptural method of dealing with the question, which, we claim, is not to regard revelation as subsidiary to the light of nature, but to regard revelation as the positive demonstration of a truth which nature exemplifies and illustrates.

In the discussions of which we speak, it is taken for granted, or maintained, that human reason may attain to the knowledge of God from His works, and to the assurance of immortality from the constitution of man, and the evident design of his Creator. We venture humbly to inquire, therefore, first of all, whether we can, by searching, find out God, and whether, unaided by revelation, we can travel up by creation to the Creator? We might find a short answer to the question in the Scriptures, but, before presenting it, let us briefly examine the claims of natural theology.

Natural theology, in its widest sense, includes the professed discovery of the existence and attributes of God in creation and providence, and the professed discovery of His will concerning His creatures and their duty to Him, irrespective of

revelation. The question before us is, could we, in our present state, have made any such discoveries? Familiar as we are from infancy with the idea of a Supreme Intelligence, of infinite power, wisdom, and goodness — an idea which finds most abundant corroboration in all within us and around us — it is difficult, perhaps impossible, to realize the condition of the human mind where the idea has not been communicated. But we may be aided in our conceptions by a consideration of the actual state of large portions of the human family.

When we examine the world in which we exist, the evidences of design appear to us so broad and impressive, the design and the manner of its execution display such resources of wisdom and might, that we at once say it is impossible not to recognize an intelligent agent there. The argument, as Lord Brougham states it, is: "Had I to accomplish this purpose, I should have used some such means, and so we infer an intelligence like our own, though incomparably more powerful and more skillful." On a superficial view it seems that no sane mind could escape the inference. A missionary to South Africa, Mr. Moffat, the father-in-law of Dr. Livingston, speaking of the difficulties which he encountered in endeavoring to instruct the native tribes, says: "I am aware that the popular opinion is that man is a religious being, and that wherever he is to be found there also are to be traced the impressions, and even convictions, of the existence of a God. Such were my own views when I left my native land, and, entertaining such views, I persuaded myself that I should discover rays of natural light, innate ideas of a divine Being, in the most untutored savage. So great was the force of early prejudices, that it was a long time before I could be induced to embrace what I once considered an erroneous view of the subject. When I asked the opinion of Mr. Campbell, (John Campbell, of Kingsland), he replied: 'Ah, sir, the people of England would not believe that men could become like pigs eating acorns under a tree, without being capable of looking up to see whence they came.'" Mr. Moffat found, after hours of patient endeavor to convey to them the simplest notion of

a Creator, that they would ask in utter bewilderment, "What is it you wish to tell us?" Their most intelligent chiefs expressed their astonishment that a man, whom they accounted wise, should vend such fables for truths, and repeated his statements to their people amid shouts of laughter. Converts to Christianity, when questioned regarding their former views, stated that they had not the faintest impression regarding a God, or a future state; and would add, with deep emotions, "You found us beasts, and not men." Dr. Vanderkemp, also, mentions it as a decisive proof of the atheism of the Kafirs, that they have no word in their language to express the idea of a God. After a full investigation of the subject, the missionary concludes that all the knowledge of Divine things existing in any nation, from the refined Greek down, through the numberless shades of polytheism, to the rudest barbarity, is to be traced to revelation, written or traditional, and not to intuitive ideas or inferences from nature.

The gross conceptions of idolaters, in all lands and ages, furnish as decisive evidence on this subject as the absolute ignorance of these African tribes; for assuredly the divinity of stocks and stones is not the intuitive idea or the rational inference of natural theology; and, beyond the gross superstitions and monstrous fables of their mythology, these idolaters have no more conception of a Divine Being than the Kafirs, who have no word in their language to express the idea. But we do not need to go to heathen lands to find men, living amid all the evidences of design in creation, without a thought of a Creator. The asylums for the deaf and dumb furnish ample proof of what the human mind is without instruction as to the being of God; and the home missionaries of large cities have dragged to light instances of darkness as profound as that which Mr. Moffat found in Africa.

But the natural theologian will appeal from rude to cultivated races. When he does so he plainly concedes that the idea of God is not intuitive, and that the inference of an intelligent agent, from the evidence of design in creation, is not so simple as at first was claimed. He admits that the

bulk of mankind, if left to themselves, must be destitute of the knowledge of God. With reference to the cultivated races, though we can not easily decide, in every case, whence their knowledge is derived, their cultivation implies that they have been instructed on the point in question. When we contrast the views of modern philosophers, on the being and attributes of God, with the views which prevailed among the most cultivated nations of antiquity, we may learn that much of what natural theology claims as its own, is pilfered from the Scriptures which it insults and denies. Even in that antiquity which preceded the diffusion of Christianity, we can trace the remains of revelation handed down by tradition, or received from the Jews. Neither in ancient nor modern times have we an instance of a nation, among whom every trace of revelation had been lost, recovering the idea of a God. We know, also, how vague and obscure were the speculations of the wisest heathens regarding the Deity. Not one of these reached the idea of a Creator. In fact, their doctrine of the eternity of matter was far more positive than any opinion they held about a Divinity. Whenever we discern an elevated thought on the subject, we can trace the influence of revelation; as Tertullian, a defender of Christianity in the second century, taunts his heathen assailants: "Which of your poets, which of your sophisters, have not drank from the fountain of the prophets?" These philosophers could expose the folly of idolatry, but they could not substitute the knowledge of the true God. They could ridicule the vulgar superstitions; but, in doing so, they often laughed or reasoned themselves into atheism.

If it were possible for unaided reason to arrive at the conclusion that the universe was produced by an intelligent agent, it can scarcely be pretended that reason could discover the attributes of the true God. The world is not in its original state; sin has entered and the curse followed; and it must do injustice to the Creator if we infer His character from what we see or experience in a fallen world. If a beneficent end argues a benevolent agent, evil and discord argue a malevolent agent. The heathen followed the prin-

ciples of natural theology, when they peopled the Pantheon with the patrons of lust and the perpetrators of crime. Natural theology, in our day, has borrowed from Christianity some notions of the actual state of things, and attempts to reconcile the contradiction which perplexed the ancients. But, even now, it can not be pretended that the works, which illustrate the Divine wisdom and power, teach to unaided reason the truth regarding the justice of God. The sufferings of the best of men, and the prosperity of the wicked, seem inconsistent with this attribute. A world of sin and pollution can only testify of the holiness of God in its overthrow. To the Christian everything, even in a fallen world, testifies of God's goodness. He sees everywhere, not only design, but beneficent design; the misery that is in the world he traces not to the design of the Creator, but to the sin of the creature. But he who rejects Revelation, can not reconcile the existence of misery with the goodness of God, any more than he can reconcile unpunished sin with the justice of God. To unaided reason the world is a bundle of contradictions; everything there that teaches the justice of God must deny His mercy. If God be just and holy, and if man is sinful, reason would conclude that he can not escape condemnation; and this conclusion does not alarm men, only because they have no firm conviction that there is a just and holy God.

Were we to admit that reason can infer the existence and attributes of God from His works, this inference would not amount to a knowledge of the one living and true God. Let us suppose that a man of cultivated taste, and capable of a high appreciation of art, were conducted into an apartment where a magnificent picture was exhibited. The conception and execution of it revealed the highest genius and skill; the subject and its treatment revealed a noble and benevolent nature, but no mark or signature revealed the artist's name. Our connoisseur may be supposed to gaze with rapture on the work of a master; and the delight with which he contemplates the picture would necessarily be mingled with admiration of the unknown genius which produced it, and with

a certain sympathy and affection for the noble qualities which had found such an eloquent expression. But, with all this admiration and affection, if you ask him, "Who painted that picture?" his answer must be, "I do not know him." Whatever he may conclude regarding the character and genius of the artist, he can not reason himself into an acquaintance with the person, and far less into any personal relations to him. As little can natural theology discover that the maker and monarch of all is Jehovah, who says, in the Scriptures, "I am God, and there is none beside me." An intelligent heathen well expressed this truth when he said, "I perceive that there must be a God who made all these things, but, alas, *I do not know Him!*"

The student of nature may be awed by the display of power, or moved by the display of goodness, in the works of the unknown Deity; but the Deity of which he speaks is an abstraction, whose will can not influence, whose love can not attract — with whom he can have no true communion or fellowship. The knowledge of human nature in the abstract, or any inferences regarding the characteristics of an unknown artist, is something very different from a personal acquaintance and personal relations with a man as a father, a brother, or a friend. Natural theology not only argues the existence of Deity, but professes to discover proofs of a personal Deity — just as our connoisseur would trace, not only human genius, but the genius of an individual man in the picture; but, even to demonstrate the existence of a personal Deity, brings us no nearer to an acquaintance with Jehovah, the living God. He made Himself known to man in Eden, and communed with him. After the fall, He revealed Himself in mercy, and man was admitted to His presence. To after ages He made Himself known as the God of Abraham, Jehovah, the Lord of hosts. At last, in the threefold relations of Father, Son, and Holy Spirit, He stands revealed, in all His perfections, to the faith and hope of His people. No one can claim to know God, who does not know Him in these relations and perfections, any more than the readers of this can profess to know the father of the writer, whose name even has never reached their ears.

This important distinction may be learned in the Scriptures, which do not discuss the nature of the Deity, nor reason about His attributes in the abstract; but God there speaks to us, is presented to our trust and love, admits us to His confidence, and reconciles us to Himself. The natural theologian, with his conclusions regarding a great First Cause, regarding His attributes, and regarding our duty and destiny, is like the superstitious people of Athens erecting an altar to the unknown God: in the Scriptures that unknown God manifests Himself to us. In distinction from all the fictions of human imagination, from the idols of human intellect, as well as the idols of human hands, Jehovah is made known as "the most high God over all the earth." The Scriptures do not argue that there must be a great First Cause, but at once say to mankind, "Know ye that the Lord, He is God." God avows "they shall know," not that there is a God, but "*that I am God.*" To this, faith responds, not in the admission of the existence of a Deity, but in loving recognition of Jehovah, "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their hosts; the earth, and all things that are therein; the sea, and all that is therein; and Thou preservest them all, and all the hosts of heaven worship Thee."

In marked distinction from our own mode of existence, and consequently from anything that we could have conceived, Jehovah is revealed to us as Father, Son, and Holy Spirit, to whom the attributes and acts of the one Lord are ascribed; and yet each of them is revealed as filling a distinct place in the economy of existence and of human redemption. No one pretends that the light of nature has discovered the Father, the Son, and the Holy Spirit; and yet, where this discovery is not made, the one living and true God is not known. The Scriptures, accordingly, denounce that man as an atheist, as one without God, who denies these relations: "Whosoever denieth the Son hath not the Father; but he that acknowledgeth the Son hath the Father also." Our Lord's teaching on this point is most explicit, as has been admirably shown by Alexander Carson, in *The Knowledge of Jesus:* "'If ye had

known Me, ye would have known my Father also.' The Son came forth from the bosom of the Father, to give the knowledge of God to man; and, in communicating this knowledge to us, He hath sent the Spirit as His witness. Without this testimony there can be no true knowledge of God; 'Where no vision is the people perish.' Neither the testimony of our senses, nor the conclusions of reason, can conduct us to Him, whom to know is life everlasting. 'For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God.'"

All true knowledge of God is derived from Revelation; the boasted light of nature is darkness till the true light shines. It is only by faith that we know that the worlds were framed by the Word of God; so that things that are seen were not made of things that do appear. Human reason never discovered this elementary truth. It may be urged that Scripture itself teaches that God's works declare the glory of their Maker: "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." This passage is represented as teaching that the being and attributes of God are so clearly revealed in creation, that men are without excuse if they fail to know Him. But, on an exact consideration of the passage in its connection, it will be found that the apostle charges on mankind, not a failure in the subtle act of reasoning from a visible creation to an invisible Creator, but that, when God had made Himself known to them, they obscured, corrupted, and finally obliterated the truth. He does not accuse them of careless or defective logic, but of a proud rejection of Divine revelation, in reliance on their own intellectual powers. They abandoned the ground of faith for the ground of human reason; and their reason, the slave of their passions, led them down, from the glory of the incorruptible God, to an image made like to corruptible man, and birds, and four-footed

beasts, and creeping things. The apostle represents them as inexcusable in thus losing the knowledge of God, when they had a memorial of His perfections continually before their eyes. God revealed Himself; He did not leave man to find Him out. From the time of the creation He, though invisible, had made Himself known, and everything bore witness to His revelation; and this was the guilt of man, that "when they knew God, they glorified Him not as God." They set up reason against faith, and, becoming vain in their imagination, their foolish minds were darkened.

The believer is the last to slight the manifestation of God's glory in creation and providence; on his eye alone does the light of nature fall; in his ear alone the heavens declare the glory of God. Day unto day uttereth speech, night unto night showeth knowledge; but, so far as carnal men are concerned, the voice falls upon the ear of the dead — the light falls upon the eyeballs of the blind. In the language of Pascal, "They who are enlightened by Revelation, immediately discern the whole system of things to be no other than the workmanship of God whom they adore; to them the heavens declare God's glory; by them the invisible things of Him are clearly seen. But when that light is extinct, men see but clouds and darkness on the face of nature, and they are deaf to her voice."

We would call men away from the uncertainty and bewilderment of human speculations, to the certainty and simplicity of a Divine revelation. There only can God be known. The Deity of natural theology is an idol of human intellect, for which men forsake the true God as much as though they bowed down before an image which their hands had fashioned. When the Scriptures testify that the carnal mind is enmity against God, many carnal men claim that they are not conscious of any enmity against God. But then they speak of the Deity which they have feigned for themselves — a fiction decked with attributes according to their own taste or judgment. Their enmity to the God of the Bible is manifested in their preference of their own speculations to God's truth. We would lead men to the light of the knowledge of the glory of God in the face of Jesus Christ; a light which is

also life; a knowledge which reconciles the apparent contradictions of nature and Providence. In Christ we perceive God, in His infinite glory and unchanging love, working out a great design amid apparent disorder, bringing order out of confusion, life out of death. In Christ, not only are His attributes combined in infinite loveliness, harmonized in love itself, but God is known as love to us, and the knowledge is salvation and eternal blessedness. "This is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent." "And we know that the Son of God is come, and hath given us an understanding that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. THIS IS THE TRUE GOD AND ETERNAL LIFE."

BONAR'S DESERT OF SINAI.

BY JAMES INGLIS.

THIS volume, unopened, is welcome alike for its subject and its author. Could we choose our guide, either to Mount Sinai or Mount Calvary, we can think of no one, within the range of private friendship or popular authorship, whom we would prefer to Horatius Bonar. His cultivated taste, pure and vigorous imagination, and varied accomplishments; his profound study of the Sacred Oracles, both in the library of the scholar and the closet of the man of God; above all, his ardent piety, his exalted conceptions of the righteousness of Jehovah, and his glowing experience of the love of Christ, form a combination of qualities which have rarely been carried to the field of Eastern research, and which promise results at once ac-

ceptable to the man of taste, and profitable to the Christian reader.

We should not feel at liberty to occupy these pages with the mere tribute of private friendship, if that may be called friendship which, on his part, was the generous solicitude of a Christian minister for the conversion of an impenitent youth, who then poorly appreciated, but now can never forget, his labor of love. But it is no less agreeable, that gratitude conspires with a conviction of public duty, when we place before our readers some particulars of the life of one who is already known to them as a charming Christian writer, but who, in his more immediate sphere, is more attractively known as himself a living epistle of Christ. We only regret, for the reader's sake, that memory is not more accurate, or present sources of information more ample.

The broad seal of the Divine approbation on the prayerful fidelity of Christian parents, may be seen on every page of the history of Christianity, from the time that Paul wrote to Timothy, "When I call to remembrance the unfeigned faith that is in thee, which first dwelt in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also;" and, after all the shafts of ridicule have been exhausted against the domestic discipline of the Covenanters and the Puritans, there remains, undisturbed, an abiding testimony to the value of the family altar and sanctuary, in the history of many of the most distinguished saints, to whom might be addressed the language of Paul: "From a child thou hast known the Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Nothing, indeed, could be more inconsistent with the truth taught in Scripture, or with the principles on which the discipline of which we speak was based, than to suppose that grace is, in any sense, hereditary, or that it is communicated by external rites and ceremonies. Yet Christian parents will not be insensible to the abundant encouragements which the Lord furnishes to their prayers and their assiduity, in seeking to lead their children to the cross.

In Scotland, as in this country, there are names which,

throughout successive generations, occur in the annals of the Christian ministry. In many cases there is good evidence that, by no mere profane choice of a profession, but by the call of the Holy Spirit, the son has succeeded the father in ministering to the Church of Christ. Of such a lineage, whose honors are not emblazoned in books of heraldry, but recorded in the book of God's remembrance, Mr. Bonar is descended. The family is of old standing and high repute in Perthshire, Scotland. His great great grandfather was "good old Bonar," of Torpichen, mentioned by Whitfield, in his journal of 1743, in connection with the great revival at Cambuslang. His grandfather, John Bonar, was minister of one of the parishes of the picturesque city of Perth, and is still remembered as the author of an able essay on "Judas Iscariot as a Witness for the Truth." His father, James Bonar, of Edinburgh, was Solicitor of Excise in Scotland, a scholar, a gentleman, and a Christian. It may, in some measure, serve to illustrate the character of his parents, and of their family discipline, to mention that, besides Horatius, three brothers occupy prominent positions in the Free Church of Scotland, and are known as among the most devoted and evangelical of its ministers. Of these Andrew is best known in this country, as the author of the "Life of McCheyne, of Dundee," and of a "Commentary on the Book of Leviticus." It may be proper to mention, in this genealogical enumeration, that Mr. Bonar, of Larbert, frequently mentioned in McCheyne's memoirs, is a cousin of the family. Mrs. Burns, wife of the Rev. Dr. Burns, of Knox's College, Toronto, is also a cousin; a lady less known, indeed, to fame, but not less esteemed, in her own circle, as one who labors with them in the Gospel.

Horatius Bonar is a native of Edinburgh, where he received the best education which Scotland could afford, first at the High School, and then at the University. Throughout the whole of his course he displayed superior abilities and application, and carried off the highest honors. Rarely has a young man completed a course of study with a higher reputation, or enjoying social advantages that opened up a more flattering prospect to worldly ambition; and rarely have all

such allurements been cast aside, in a spirit of more complete self-denial, for the humble paths of evangelical devotion.

We have heard of no special circumstances regarding his conversion to God, but know that, in answer to the prayers, and by God's blessing on the vigilant and earnest endeavors of his pious parents, deep religious impressions were made on his mind at an early age; and from early youth he has maintained a consistent Christian character. Neither have we any account of the manner in which he was directed to the Christian ministry, though we may conclude that, when he cast from him the flattering worldly prospects to which we have referred, for the sphere which, to carnal eyes, must appear lowly and repulsive, he acted under the strongest conviction of a spiritual vocation.

He entered the Divinity Hall at a most propitious period. As the biographer of McCheyne remarks: "Under Dr. Chalmers for Divinity, and under Dr. Welch for Church History, a course of four years afforded no ordinary advantages for enlarging the understanding." But, beyond all intellectual advantages, God was employing these truly spiritual men as His instruments in preparing for a revival of true religion, throughout the parishes of Scotland, by means of a race of Gospel preachers, who, in their class-rooms, were training to succeed the cold and lifeless formalists who had long dishonored the pulpits of Scotland. He was not more favored in the character of his instructors than in the character of his fellow-students. Among these were Robert McCheyne, Andrew Bonar, (his brother), Walter Wood, William Wilson, George Smeaton, W. B. Clarke, now of Quebec, Henry Moncrieff, the grandson of Sir Harry, of the West Church, Edinburgh; though several years their juniors, yet united in the same associations, William Couzins, John Fairbairn, who unites the chaste elegance of Leighton with the severe virtue of the Cameronians, and John Lillie, of New York, far separated from the rest in the scene of his life, but ever cherished by them in its warmest memories. All these are names that will be remembered in the religious and literary annals of their country; and of some of them it is a pleasure to write, though

we may pay them no other tribute of affection. These young men, in their religious and literary associations, were silently and unwittingly paving the way for the manifestation of spiritual life and vigor, which necessarily burst the restraints of an ecclesiastical establishment, and found scope to expand in the Free Church.

Before the completion of their studies, these associates in the truth began to apprehend the service which the age demanded of them, and began to exercise those gifts which have been so signally owned of God in the advocacy of the Gospel. Mr. Bonar was one of the projectors, and for some years was the editor, of the "Presbyterian Review," an able and truly evangelical quarterly, which, from 1832 to 1844, held up the banner of Christian doctrine and practical godliness. In this and other periodicals he wrote, though anonymously, many able articles in vindication of the principles which led to "the disruption," as it was styled, and the organization of the Free Church. He has subsequently edited the *London Quarterly Journal of Prophecy*, to which he has contributed many of its best articles.

The reputation and influence which would have opened up the path of worldly ambition, would readily have secured to him a prominent position in the Church of Scotland, had outward distinction been in any way his aim. But he had far other objects in view; and, with a self-denial which was remarkable, even in the circle of pious young men with whom he was associated, he sought rather the lowliest place, and the field of severest toil, where, as many warm friends thought, his fine talents and accomplishments were to be ingloriously buried.

One of the loveliest spots, in that region of legend and romance in which the genius of Sir Walter Scott found first a cradle and then a field, and where the minstrel himself at last found a tomb; a region which other poets as gifted, though not so widely celebrated, have made vocal with song, is the site of the town and ruined abbey of Kelso. Many circumstances have conspired to render that region an object of pitiful interest to the Christian, as it is of romantic interest

to the man of letters. Its spiritual destitution attracted the attention of Mr. Bonar; and, foregoing every temporal advantage within his reach, he went thither, as a home missionary, at the close of his studies, and at once entered upon that career of earnest evangelical toil, which we believe will yield him many for a crown of rejoicing in the day of the Lord Jesus.

With all his varied attainments, Mr. Bonar was not the preacher of the cultivated and literary, but, as he followed in the footsteps of his Master, the poor had the Gospel preached to them. Of the godly, whose souls were nourished by his spiritualty, the ungodly, who were disturbed in their sin by his simple earnestness, and the profane, who sneered at what they styled his fanaticism, there were few or none who so much as suspected his literary standing; or who imagined that the lowly missionary, who seemed to spend his days in carrying consolation to the home of poverty and sorrow, and the entreaties of mercy to the hovel of wretchedness and vice, was at that time conducting the organ of the evangelical party in Scotland, and writing those powerful articles which were moving the slumbering spirit of the "Auld Kirk," like the echoes of a trumpet voice from the heroic ages of her history. We can not trace the steps by which a church was first gathered and organized at Kelso, for, by the time we witnessed his labors, a large congregation was already assembled in a beautiful and commodious edifice, erected chiefly by the liberality of James Nisbet, the London publisher, who was a native of Kelso, and deeply sympathized with Mr. Bonar's efforts to shed abroad the light of the Gospel on its dark places.

The character of this congregation, as we first saw it, spoke volumes of the nature of the missionary's labors, and of the power of the Gospel. Along with a fair proportion of the most spiritually minded of all classes in the community, attracted by a sympathy with his labors, and by a desire to enjoy the advantages of his edifying ministry, were a number of men and women, collected from the lower strata of society, now "washed, sanctified, justified in the name of the

Lord Jesus, and by the spirit of our God." As an example, we can still recall the impression made by one familiar face, which habitually appeared among the circle of aged men and women who clustered more immediately around the pulpit. The border region, of which Kelso is a sort of capital, is a stronghold of the Gypsy tribes that still linger, in a state of semi-barbarity, among the most cultivated races of Europe. In the summer months they lead a wandering life, visiting the various fairs, peddling crockery and tin-ware, and encamping in green lanes and unfrequented nooks, from which they make noctural raids upon the hen-roosts, game preserves, and graineries of the neighborhood. Among these was a hoary patriarch, whose massive frame and forbidding countenance was a terror to school boys, if not to their seniors, who, with a numerous retinue of children, grandchildren, and great grandchildren, frequently pitched his tent in our village green. During the inclement winter months they sought the shelter of a fixed home in Kelso. There, outcast and shunned as such a tribe was by others, they had been sought out by Mr. Bonar; nor were his labors in vain in the Lord. One of the first figures that arrested attention, on our attendance on his ministry, was that of the patriarch Gypsy, clothed and in his right mind.

Those of our readers who are acquainted with the life and correspondence of Robert McCheyne, have a very good conception of the general tone and spirit of Mr. Bonar's ministry; for the circle of friends, of whom we have spoken, had drunk into the same spirit, they walked by the same rule, minded the same things, and their intimate correspondence and frequent interchange of services gave a certain common character to their ministrations. Without detracting from others, we believe that, in labors, Horatius Bonar was more abundant than they all. Besides preaching thrice on the Lord's day, almost every evening was occupied with a Bible class, lecture, or prayer-meeting, or with preaching in some destitute village. His custom, at the time of which we speak, was to rise early to gain a few undisturbed hours for devotion and study; some five hours at mid-day were devoted to diligent pastoral and

missionary visits, during which he might have been seen going from door to door in the most obscure portions of the town. The later hours of the day were given to Christian society, conversation with inquirers, and the meetings mentioned above. Saturday, except when the sick and dying required his attention, was consecrated to a devotional and studious preparation for the services of the Lord's day.

These labors, like those of his friends in various parts of the country, were blessed to an extensive revival of religion, extending from the year 1839 onwards. This movement, which cheered the hearts of God's people, disturbed the deathlike decorum of Moderatism; and so alarmed some of the presbyteries, that a hostile committee of inquiry was appointed, who sent a series of queries to those ministers in whose congregations revivals were reported to have occurred. From Mr. Bonar's communication to this committee, we quote his reply to a question regarding the means which had been employed, and the character of the preaching which preceded the awakening:

"By the preaching of the Word on Sabbath; by prayer-meetings through the week; by the efforts of visitors, both male and female; by the circulation of tracts and books; by the zealous exertions of the elders of the parish; all these, though each in a different measure, have had their share in helping forward the work of God among us.

"Various circumstances, especially the pressing a near and immediate salvation upon the people; the infinite fullness and completeness of the work of Christ for the taking away of sin; the absolute necessity of conversion; the work of the Holy Spirit, His love, grace, and power — these truths formed the prominent themes of the ministrations here, and they have been much blessed."

Among other means of usefulness adopted by Mr. Bonar, was the issuing of a series of earnest tracts, known as the "Kelso Tracts," some of which have been reprinted in this country. Many of them have been greatly blessed, especially one of the earliest of the series, entitled, "Believe and Live." They are not all written by Mr. Bonar. Among those contributed by his friends, we remember with especial pleasure a tract entitled, *Sin Put Away by Christ*, by Mr. Purves,

of Jedburgh, a minister somewhat more advanced in years than most of those we have named, but of a kindred spirit, and whose labors have been crowned with similar blessings. All this while, it will be remembered, Mr. Bonar had the editorial care, either of the *Presbyterian Review*, or the *Quarterly Journal of Prophecy*, and was taking a leading share in all the public movements of those who, in the Church of Scotland, were set for the defence of the Gospel. It is from the midst of such varied activities, and the pressing anxieties of such a charge, that he has, from time to time, given to the press those volumes which have delighted and edified the saints on either side of the Atlantic; have conveyed consolation to so many wounded spirits; have so well advocated and defended the great truths of our faith and hope; and, what is to him probably the least concern, earned for himself an imperishable name among the evangelical and Millenarian writers of this century.

Mr. Bonar is now probably about fifty-three years of age. He is, as we remember him, rather under the average stature. Fifteen years ago his figure was compact, and, though he bore some traces of his studious habits, his general appearance gave an impression of energy and endurance. His complexion is naturally florid, his features strongly marked, and his face, altogether, markedly of the Scotch type. In his eye there is a depth of contemplation; in his countenance the benignity and earnestness of warm affections; his manners are refined, and in his whole demeanor there is more of the air of a man who has come directly from communion with heaven than any one we remember, except, perhaps, his friend Robert Murray McCheyne. His own description of the children of God, in *The Night of Weeping*, vividly recalled his own portrait.

Since it was our happiness to sit in his parlor and listen to his loving voice, he has added to it its crowning ornament, a wife, who is, indeed, an help-meet for such a minister. She is the sister of Mary Lundie Duncan, whose name is a familiar one in many American households; and in her, both the gifts and graces, which seemed prematurely ex-

tinguished in her lamented sister, are revived. Their father, Mr. Lundie, was a man of remarkable talents, the friend and fellow-student of Lords Brougham and Landsdowne and their associates, who have performed so distinguished a part in the public affairs of Great Britain, during the first half of this century. Mr. Lundie was regarded as amongst the most brilliant among them ; but, when they started on the career of ambition, he was led, by the grace of God, to consecrate his talents to the cause of Christ. He became minister of the parish of Kelso, where he died suddenly in the prime of life, before Mr. Bonar commenced his missionary labors there.

Mrs. Lundie subsequently married Dr. Duncan, the author of a series of volumes on the Seasons, which have had an extensive circulation in this country. She belongs to a talented family, the Greys, of Milfield Hill, and has earned a name for herself as a Christian authoress. She is well known in the United States, to which she is bound by many ties of friendship, originating in her deep interest in Matthias Bruen, a beautiful memoir of whom was probably her first appearance in the world of letters. Mary, her eldest daughter, married a son of Dr Duncan, who occupies a respectable position as a scholar, and a high place as a Christian minister. Mr. Duncan is the author of a Hebrew and English Lexicon, arranged upon a plan exceedingly convenient to students of that language. In the first part the words of the Old Testament, including the Biblical Chaldee, are given in alphabetical order. In the second part there is a copious English vocabulary, with the corresponding ancient or rabbinical Hebrew, designed as an aid to writing exercises in translations of English into Hebrew. He is likewise the author of a Hebrew Grammar, upon a new plan. Those who have read the letters of Mary Lundie Duncan, will understand by what ties the wife of Dr. Bonar is bound to the scene of his labors, and what twofold associations secure her a welcome in the homes and hearts of his people.

The common themes of his pulpit ministrations may be seen in the quotation from his reply to the queries of the committee on revivals ; though it is necessary to add to that

enumeration the various topics of experimental religion and practical godliness, which rendered his preaching especially acceptable to the spiritually minded, which the occasion of that reply did not lead him to mention. It will be understood that, while he presses a near and immediate salvation upon perishing men, a free as well as a full Gospel, he does not shun the distinct recognition of the Divine sovereignty and the electing love of Jehovah; nor does he obscure that truth by vain endeavors to reconcile it with rational views of human responsibility. We know not by what means, but somehow, in the providence of God, the circle of fellow-students, of whom he formed one, were directed to the study of unfulfilled prophecy, and probably all of them were Millenarians. Some of them are known as able advocates of that blessed hope of the Church. In McCheyne's remains some sermons on this subject are given; Andrew Bonar gives it prominence in most of his writings; Walter Wood has published an able defence of Millenarian views; W. B. Clarke contributed one or two of the most interesting papers in the first volume of *Waymarks in the Wilderness*. Mr. Bonar, in addition to sundry tracts, his papers in the *Quarterly Journal of Prophecy*, and abundant references to this truth in all his works, has written an able and most conclusive reply to David Brown's unscrupulous assault on these views and expectations. As may well be supposed, this truth occupies a prominent place in his preaching. While he faithfully preaches the things concerning the name of Jesus, he does not withhold the things concerning the kingdom of God; and, as a great practical matter, urges the saints to watch for their Lord as those who know not at what hour He may come.

His manner of preaching may be gathered, in some measure, from his more practical and less elaborate writings. The tracts of which we have spoken appear, in many cases, to be notes of his ordinary sermons; and from these it will be understood how completely the man himself is hidden behind the cross of Christ, how every literary aspiration is repressed, and with what unadorned simplicity he endeavors to address the truth, as it is in Jesus, to the humblest of his

hearers. His notes are apparently few, and his discourse, in language at least, extempore, plentifully illustrated by appropriate quotations from Scripture, which he reads from a pocket Bible almost constantly in his hand. It is not necessary to add that there is an utter absence of anything like oratorical display. His manner is dignified and solemn, while it is simple and winning; and, though his discourses overflow with unpremeditated beauties, they are ushered in by no flourish of trumpets, and never distract attention from the great object of the speaker. His discourse holds fast the attention of old and young in his audience, and if the youngest fails to understand him, it is because the natural mind perceiveth not the things of the Spirit of God, because they are spiritually discerned, never because his pure and unambitious Saxon outreaches their comprehension.

Such, rudely sketched, is the man whom we were prepared to follow to the desert of Sinai. The book we must leave to another opportunity. The friendly reader will not be surprised that we should have lingered over these reminiscences. We have done so the more readily, in the hope that the example of practical Christianity may not be without its uses to those who are called to kindred toils. This, it will be evident, we have had more in view than the literary estimate which might have been a more fitting introduction to a critical notice of a book of travels.

CHAPTERS FROM AN UNPUBLISHED BIOGRAPHY.

BY JAMES INGLIS.

CHAPTER VIII.

Among other advantages of the plan of sending out the students to preach, during the progress of their studies, was this: The churches became acquainted with them, so that when their course was completed, a field of labor was for the most part in readiness for them. The Home Missionary Society undertook to find employment and support for them, but scrupulously avoided anything like interference with the free choice of the people in the settlement of pastors. Before the expiration of his last term, no less than seven churches, and these among the most prominent in the body, had addressed calls to Mr. Maclay to become their pastor. But he, desiring only to do good, decided, with the approbation of the Committee of the Society, to settle in Kircaldy, in Fifeshire, where there was no church, but great religious destitution, and where a large door of access to the people seemed open to him.

In the beginning of the year 1802, in the twenty-fourth year of his age, he proceeded to Kircaldy, and commenced the stated ministry of the Word, in connection with two or three humble but devoted Christians, who had long prayed that a faithful testimony might be borne to the Gospel in the midst of the neglected manufacturing population of the place. A large hall, belonging to Mr. Birrell, an extensive flax-dresser, who was favorable to the cause, was hired on easy terms, and was fitted up as a temporary place of worship. Pains had been taken, by the ministers and leading members of the popular churches, to excite prejudice against Mr. Haldane, and so against the young minister who came among

them, with a heart full of love, to preach Christ and Him crucified. Their attempts, however, only awakened curiosity, and many went to the Hall with no better motive than to hear what this babbler might say; and, in many instances, those who went to scoff remained to pray. The character and spirit of the preacher was a living refutation of all calumny; and the truth, which he preached with self-evidencing power, came home to the very heart of a Scottish community, in which still lingered the memory of something better than the barren speculations of a hireling clergy. The place was soon crowded to overflowing. At almost every service multitudes left without being able to find admission even to the stairway. The little company of friends, who received him at his first arrival, was strengthened by the accession of several men of known piety, who had long mourned over the corruptions of the Establishment. Several others came to a knowledge of the Saviour; and, in the month of September, eight months from the opening of the hall, they organized a Congregational Church, consisting of thirty-six men and one woman.

The Church, on its organization, unanimously elected Mr. Maclay to be their pastor, and he was solemnly ordained to that office. An account of the services at his ordination we find in the *Edinburgh Missionary Magazine*, of that year:

"The ordinance was observed by the church with fasting and prayer. The Rev. Ralph Wardlaw commenced the exercises with prayer and reading the Scriptures. The Rev. Mr. Grant delivered the introductory discourse, from Matthew, xvi, 24. Mr. Haldane made a statement of the causes which first led to the invitation of Dr. Maclay; and, having put the usual questions to him, to which he returned satisfactory answers, he was solemnly set apart to the great work of the ministry with the customary observances. The Rev. Mr. Collison addressed him from Ephesians, iii, 3. Mr. Haldane delivered a discourse on the importance of church discipline and purity of communion. In the afternoon Mr. Wardlaw preached from John, xii, 23, and in the evening of the same day Mr. Collison concluded the services with a discourse on the character of the godly and ungodly, with their respective conditions and prospects, as they are depicted in the first Psalm."

On the week following his ordination Mr. Maclay left for Glasgow, and on October 5, 1802, was married, by Mr. Ewing, to Miss Mary Brown, daughter of William Brown, Esq., merchant, in that city. This lady had for years been a devoted member of the Congregational Church, and, in its various activities, had already discovered those qualifications which rendered her an efficient helper of her husband's long pastoral life, till her death, in New York, in 1848. After a journey which, compared with the swift and easy conveyance of the present day, was somewhat adventurous, for they were tossed about in an open boat at the mercy of wind and waves, in a storm on the Firth of Forth, they arrived at their new home, as he remarked, in a letter to a friend, "drenched as though we had been dipped seven times in Jordan; but the unaffected kindness of our friends changed it, after all, into a warm welcome." One in faith, and fully sympathizing with each other in their views and aims, the commencement of their united life was happy and prosperous.

One who had so well filled the place of a son and a brother, was well prepared for all the future relations of life. It was not a novel position for him to be at the head of a household, and the home of the young couple was not only a happy one to themselves, but an attractive one to their friends. They were situated on the principal line of travel from the northeast of Scotland to the metropolis, and being, as every bishop should be, given to hospitality, their little circle was frequently enlivened by the visits of ministers and evangelists, and both their influence and enjoyment were constantly enlarged.

Their connection with the Church at Kircaldy was a peculiarly happy one. The Lord blessed the ministry of his servant, and increased him with men as a flock, so that the Church was soon enabled to build a neat and substantial place of worship, which still stands on a pleasant site, near the sea shore, in what is called the Links of Kircaldy. They entered the new house in January, 1804, and, though it was capable of containing twice as many people as the hall, it also was soon filled to overflowing. It was just at this pe-

riod of opening prosperity that events occurred to give a new direction to Mr. Maclay's life, and brought his connection with the Church to an unexpected close.

At an early period of his Christian life he had read, with deep interest, Crantz's History of the Moravian Missions, in Greenland, and almost his first thoughts of the Gospel ministry had been that he might occupy some humble place in the missionary field. This interest in the heathen was kept alive by the early accounts of the labors of Carey and his associates in India, and by the Baptist periodicals, which took the lead in the advocacy of the great enterprise to which the Christian world was then just beginning to awaken. At a still later period his impressions were deepened by reading Andrew Fuller's Life of Samuel Pearce. What was at first the natural impression of a young Christian, in favor of a work which had suddenly opened up to the enterprise and heroism of the Church, ripened into a settled purpose to devote himself to the Lord in this blessed service, should the way be opened to him. We have mentioned his understanding on this point with a fellow-student, and so decided was he in this purpose that, when the Church elected him to the pastoral office, he stated to them the exercises of his mind regarding foreign missions, for seven or eight years; but, as there seemed at that time no opening in that direction, he expressed his willingness to become their pastor, with the distinct understanding that he should be released, should the obstacles be removed which prevented him from going abroad.

The obstacles referred to were those which the East India Company had thrown in the way of Mr. Haldane and his associates. We have seen how, in the providence of God, their way had been hedged up, and, instead of going to distant lands, they had directed their energies and resources to the destitution of their native country. Congregational Churches had now been planted in the principal towns and villages of Scotland; a great evangelical work had been performed, which now extended to the remotest Highlands and Islands; and nearly two hundred faithful ministers had been,

through Mr. Haldane's judicious liberality, scattered over the land. Now, when the first pressure of the home destitution had been met, the churches, true to the missionary spirit in which they had originated, began to think of the perishing heathen. The churches in Edinburgh published, in the year 1804, their intention to send out two missionaries to the East Indies, provided suitable men could be found; for it was hoped that a better spirit prevailed among the Governors of the East India Company, and that Mr. Haldane's motives and character were better understood than they were when he first projected his mission. Mr. Maclay remarks: "When I read the announcement in the Missionary Magazine, my heart bounded for joy."

Without loss of time he went to Edinburgh to confer with the pastors of the churches there. He stated to them the ardent desire which he had long cherished, the purpose he had formed, and concluded by offering himself to the churches for the service. His character was too well known, and his qualifications were too highly appreciated, to leave them in any hesitation about accepting the offer, and he was at once asked to select a companion from among the ministers of their connection. As our readers know, that choice was already determined. John Patterson had left the Seminary at the same time with his friend, and was now pastor of the Church at Cambuslang, with the most encouraging prospects of success; but he was not a man to draw back from their mutual purpose, when the opportunity of carrying it into effect was fairly presented. In reply to the letter which was written to him by the friends in Edinburgh, at Mr. Maclay's instance, he promptly offered himself for the work.

The Church at Kircaldy, strongly attached to their young minister, and sanguine as to the prospects of his ministry in the place, strenuously opposed his removal. Mr. James Haldane reminded them of the case of Samuel Pearce, who wished to go out to India; but the Church in Birmingham, from excessive attachment to the man, refused to let him go, and in two months God took him away by death. "Besides," he added, "what iniquity have you found in Jesus, to lead you to distrust Him,

and to fear that He will not supply the place of one whom you give up for such a service?" The Church appointed a meeting for fasting, prayer, and consultation, at the close of which, when he told them that his conviction of duty was unchanged, they gave their consent to his departure, and the connection was dissolved with mutual affection and respect.

Both of the candidates for missionary work had, in course of their previous studies, discovered qualifications which rendered it probable that, in a heathen land, they might do signal service as translators of Scripture; and, with this view, they were recommended to spend two years, at the University of Edinburgh, in the critical study of the original languages of the inspired Records; and for this the liberality of Robert Haldane furnished them with pecuniary means. They engaged in their studies with ardor, and, under the influence of so high a motive, outstripped all their fellow-students. Their superiority excited the meanest jealousy in the mind of the Professor of Hebrew, who, as a minister of the Established Church, cherished the bitterest feelings towards the new sect. The indignity and gross injustice with which this bigot treated two deserving young ministers, led Dugald Stewart, who was Professor of Metaphysics and Moral Philosophy, to express a resolution that he would thenceforth, to the utmost of his influence, oppose the appointment of any minister of the Church to any chair in the University, except that of Divinity — a resolution to which he adhered to the close of life; and his influence did much to effect a revolution in the whole system of appointments in that ancient seat of learning. The missionaries elect embraced the opportunity, also, of studying French, Anatomy, the Practice of Medicine, and other branches of science which might prove useful to them in their new sphere.

During this period they enjoyed many advantages, both religious and social, which tended to the elevation of their character, and which were not without an important influence in their future career. At the house of Mr. Haldane they were introduced to the choicest society of that day. Many men, distinguished in the literary world, and still more

of those whose names have come to us associated with the benevolent enterprises of that time, formed a circle in which all that was refined in taste, and exalted in piety, lent their charms to conversation. It was here that Mr. Maclay formed the acquaintance of Andrew Fuller, who was in the habit of visiting Scotland, in his annual tours, to promote the interests of the Baptist Missionary Society. Men of all countries and denominations, whose hearts were alive to the great cause to which Mr. Haldane had devoted his fortune and himself, found a congenial resting place under his hospitable roof. And it was no trifling advantage to be introduced there as friends of the family, and as candidates for a service which occupied a large share of attention in such a circle.

They were connected with the Congregational Church, of which James Haldane was one of the pastors, and enjoyed his most enlightened ministrations. They had the opportunity of listening, also, from time to time, to the most illustrious pulpit orators of Great Britain and Ireland who visited the Scottish metropolis. Among these Dr. Maclay frequently recurs to the preaching of Andrew Fuller as being peculiarly impressive, though he was destitute of all the graces of style and address which are considered essential to a popular oratory. Though the prejudice against Baptists was at that time very strong, there was that about Fuller which never failed to disarm it, and the pulpits of all denominations were open to him; in some cases the ministers of the National Church braved the sneers of their brethren, and the censures of ecclesiastical courts, that their congregations might enjoy the benefits of his faithful preaching; not that his doctrinal views were, in all respects, indorsed, for the Haldanes themselves viewed his theology with distrust. In a letter to Dr. Maclay, dated so late as 1842, James Haldane writes: "I have heard that Mr. Fuller's views of the universality of the atonement are becoming universal in America. I am sorry for it. It appears to me a great error, and, in fact, sets aside the atonement altogether."

A fair explanation between such men as James Haldane and Andrew Fuller, would have justified the remark of the

latter, upon a review of a discussion of this very topic: "The greater part of those things wherein you seem to differ, may be owing to a difference in the manner of expressing yourselves, or to the affixing of consequences to a principle which yet are unperceived by him who holds it." One thing is certain, it must have been a grievous misapprehension which charges a man with "setting aside the atonement altogether," who has written so much to illustrate its absolute necessity, and who found in it the only and the all-sufficient consolation of a dying hour. Whatever differences might be found in their systems of divinity, there would be found little difference in the answer they would have given to the inquiry of an awakened sinner, "What must I do to be saved?" Neither had any apprehension of the consequences of allowing the other to occupy his pulpit. These remarks must not be understood as countenancing indifference to the standard of Christian doctrine. We must contend earnestly for the faith once delivered to the saints, but we must not confound "the faith" with "our opinions." Perhaps it was making too high an estimate of our nominal orthodoxy, to say that Mr. Fuller's views are universally prevalent. At all events, we have more need of the circulation of "Haldane on Romans" than "Fuller on Sandemanianism," among our young preachers.

God was, in His providence, preparing Mr. Maclay and Mr. Patterson for singular usefulness, but in fields far distant from that to which they were looking. When their course of preparatory study was nearly completed, and they were looking forward with eager expectation to the hour when a cherished hope would be realized, it became apparent that fresh hostility had been awakened in the government of British India towards Christian missions. The Baptist Missionaries already on the ground were obliged to seek refuge from the persecutions of their countrymen, in the Danish settlement of Serampore, a name that has become a household word with American Baptists since the days of Judson and Rice. This official hostility was instigated, it would appear, chiefly by the intolerance of ministers of the Church of England, who, in their comfortable sinecures as chaplains of the East India

Company, felt rebuked by the zeal and success of the missionaries. These men were willing to use the violent antipathies of infidel and profligate officials against the humble messengers of a pure Gospel, and the vilest calumnies were used to arouse a storm of indignation, which found an insulting voice in the English Parliament.

The Congregationalists of Edinburgh reluctantly abandoned the Eastern Mission for the present; and the missionaries elect, sorely afflicted and crushed in spirit, were compelled to look for other spheres of action and suffering. At this juncture some of the friends of Divine truth among the Congregationalists of New England, alarmed by the rapid spread of Unitarian sentiments among the ministry of that body, had opened a correspondence with Mr. Haldane, whose zeal and devotion had become known among the pious on this side of the Atlantic. They had requested him to send a few men of talent and established principle to recruit the thinned ranks of their evangelical preachers. Now that the door was closed to them in India, it was proposed to Messrs. Maclay and Patterson to go to the United States. Mr. Patterson preferred to accompany Mr. Henderson, another fellow-student, on a mission to the continent of Europe, and ultimately established himself at St. Petersburg, where he was instrumental in founding the Russian Bible Society. During his long residence in that city, he superintended the printing of the Bible in upwards of twenty different languages spoken within the empire, and of circulating vast editions in most of them. His career of usefulness was interrupted through the influence of the Jesuits, who succeeded in exciting the fears of the leaders of the Greek Church, as to the probable consequences of the indiscriminate circulation of the Scriptures. The late Emperor, also, pursued a very different policy from his father, and positively interdicted all missionary efforts, and all Bible societies, within his dominions. Dr. Patterson at last returned to his native land, and spent the later years of a useful life in honorable retirement at Edinburgh.

Dr. Henderson, also, laid the foundation of a high reputation by his labors in diffusing the Scriptures over the north

of Europe. He published a history of Iceland, and an account of his travels in Russia, which met with a very favorable reception by the literary world. He is now President of the college at Highburg, where he succeeded Dr. Bogue, and has earned a high place among the Biblical scholars of England.

Mr. Maclay, in conformity with the wishes of the Congregational Missionary Society, decided on coming to the United States. At every step of his course in this matter the overruling and guiding providence of God was singularly manifested. Boston was the original point of his destination. He had parted from the Church and his numerous friends, and only awaited the hour of embarkation. Before they were finally appointed to sail, the ship, in which he had engaged his passage to Boston, was condemned as unseaworthy, and the only other vessel which was to sail that season from the Clyde for America was bound for New York. It was decided that he should go on board this vessel, and then travel overland from New York to Boston, rather than delay his departure till the following summer.

The day before they left the Clyde a letter was put into his hands from Mr. James Haldane, enclosing one which had just been received from three gentlemen of New York, requesting that one of the preachers, who it was understood were about to be sent to America, might be directed to come to that city. It was stated that a favorable opening presented itself there for preaching the Gospel and gathering a Congregational Church. Mr. Haldane, in his letter, suggested the propriety of visiting these friends, and, if it should appear desirable, remaining in New York during the winter months; several other preachers were to follow in the spring, one of whom might occupy the field in New York, and Mr. Maclay might then proceed to Boston, as originally intended.

WAYMARKS IN THE WILDERNESS.

SEPTEMBER, 1857.

THE SUFFERING AND GLORIFIED MESSIAH.

Isaiah, lii, 13—15; and Isaiah, liii, 1—12.

BY JOHN HOGG.

The exposition of these important passages has taxed the ingenuity and critical skill of those who have determined to exclude Christ from the Scriptures. Some explain the Servant of Jehovah as meaning the entire body of the Jewish people; others, the pious portion of the nation; while a third class understand it as referring to the collective body of the prophets. But, without entering into a specific refutation of any of these theories, it is sufficient for our present purpose to remark, that the Servant of Jehovah is described as a person—"a man of sorrows, and acquainted with grief;" a soul is ascribed to him—"He shall make his soul an offering for sin, He shall see of the travail of His soul;" as exhibiting a marked contrast to the rest of mankind in His spotless holiness; and He is finally represented as dying, and as laid in a grave. He is variously described as a prophet, priest, and king; as making atonement for the heathen nations, and as a

substitutionary sacrifice, whose severe sufferings should confer on the sinner healing and peace. It is manifest that such a description as this can only, with justice, be applied to Him whom the "Father hath consecrated and sent into the world." Such was the opinion of the ancient Jewish Church. This is evident from the Chaldee Paraphrase of Jonathan Ben Uzziel, which is attributed to the apostolic age: "Behold my servant, the Messiah, shall act prosperously, shall be exalted, increased and multiplied exceedingly. The house of Israel has hoped for Him many days." In another Jewish production, of somewhat later date, it is said: "This is the king, Messiah, who is high and honorable, and exalted exceedingly; higher than Abraham, more honorable than Moses, and more exalted than the serving angels." That this was also the prevalent opinion, during our Lord's personal ministry, appears from the fact that this passage forms the groundwork, or foundation, of the New Testament doctrine of atonement and satisfaction for sin; and with an obvious reference to the passages, "Surely He hath borne our griefs: He shall sprinkle many nations," John the Baptist pointed out the Saviour to the attention of his countrymen, saying: "Behold the Lamb of God that taketh away the sin of the world." The Messianic exposition was likewise universally maintained by the Christian Church from the earliest period of its history till towards the end of the eighteenth century, when Socinians, in common with modern Jews, had recourse to other explanations, in order that they might more plausibly deny the Scriptural doctrine of sin, as rendering necessary the recognition of our Lord's supreme divinity in connection with His making a true and proper atonement for sin.

Jehovah, in the fifty-second chapter, gives a short account of the person, character, work, and final success of His righteous Servant. Though the kingly office is here generally concealed behind the priestly, yet the Father represents His Son and Servant as a king, as if to show that both offices were blended in the mysterious constitution of His Divine person. He affirms that His Servant should deal prudently, or be eminently successful; and that, as the result of His judicious

government, He shall be exalted and extolled, and made very high. This prediction was fulfilled in our Lord's resurrection from the dead, in His ascension into heaven, and in the proclamation of His Gospel among the heathen, in consequence of which, multitudes, in every country and in every clime, have "become obedient unto the faith." But it shall receive its final accomplishment when all His enemies shall be made His footstool; when those who refused to bow to His sceptre of grace shall be broken by the rod of His power; and when the herald angel shall shout to the wondering universe: "The jubilee of creation has dawned;" "The kingdoms of this world have become the kingdom of our Lord and of His Christ."

This glorious prospect was the joy set before the Saviour, in consequence of which "He endured the cross, despising its shame." As soon as the Saviour's mediatorial reward was distinctly stated, He appears on the scene, when Jehovah addresses Him, describing the nature of His atoning death in contrast with His future glory. In order to bring out the full meaning of the passage, it ought to be translated: "Though many are struck with astonishment at Thee—His appearance is disfigured more than that of any man, and His form more than that of any of the children of men—yet shall He sprinkle many nations." The parenthetical clause is thrown in by the prophet, giving the reason why many were shocked at Messiah, while the rest of the sentence is the direct address of Jehovah to His righteous Servant. The contrast might be thus stated without the intervention of the explanatory clause: "Though many are struck with astonishment at Thee, yet shall He sprinkle many nations." The many who are struck with astonishment at Messiah's appearance are the Jews who rejected Him, while the many nations are the heathen who received the Gospel; and hence the full force of the contrast is: as a single people has despised Him, so the whole world shall bear Him in admiration. And this prediction is in perfect harmony with other prophecies which affirm that Israel shall not be gathered; that only a remnant of the covenant people shall be saved; that the isles, or the

most distant heathen nations, should embrace the Gospel; and that kings and princes should yield the Redeemer willing homage.

Jehovah next describes His Servant as a HIGH PRIEST, making atonement for the heathen. "He shall sprinkle many nations." The word rendered "sprinkle," under the Mosaic law, means to sprinkle blood, water, or oil. When the anointed high priest sinned, he was commanded to take a bullock, and to sprinkle its blood seven times before the Lord, and before the vail of the sanctuary. On the great annual day of atonement, the sprinkling with blood was one of the most important rites; and it is evident, from the entire narrative, that the sprinkling with blood, and the making of an atonement, are interchangeable and equivalent expressions. "He shall sprinkle it — the blood of the goat — upon the mercy seat, and before the mercy seat. And he shall make an atonement for the holy place." Leviticus, xvi, 14—19. The sacrifice, in fact, was not considered as made till its blood was carried by the high priest into the most holy place and sprinkled on the mercy seat. It is, indeed, admitted that water was sprinkled on the recovered leper, and on the person who had accidentally contracted ceremonial uncleanness; but the water derived its symbolical value from its being mixed with the ashes of the burnt-offering. "For an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel." The meaning, therefore, of the phrase, "He shall sprinkle many nations," is, He shall make atonement for the heathen; an atonement including satisfaction for sin, and the purification of the sinner's heart. Thus the apostle Paul connects the sprinkling of blood with water as necessary to a complete atonement, and as if he intended to teach the important truth, that "Christ gave Himself for us, that He might redeem us from all iniquity." "If the blood of bulls and of goats," says he, "and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ purge your conscience from dead works to serve the living God." In reference to both these component

parts of an atonement, we read in the New Testament of "the sprinkling of the blood of Jesus Christ;" the hearts of believers are said to be "sprinkled from an evil conscience, and their bodies with pure water;" and the apostle describes his converts as coming "to the blood of sprinkling which speaketh better things than that of Abel." The Messiah's severe sufferings are also connected with His making atonement for the heathen, showing that He himself was at once *the priest and the sacrifice* — that "He purged our sins by *Himself*."

As part of the reward of Messiah's sufferings, He shall be greatly reverenced by the heathen. "Kings," and not merely ordinary persons, "shall shut their mouths at Him," expressive of their deep reverence. The laying the hand on the mouth is an Eastern expression for deep reverence and humility; and hence Job, in describing the days of his prosperity, says, "Princes refrained from talking, and laid their hand on their mouth." The reason of this reverential submission is, "That which had not been told them shall they see, and that which they have not heard shall they consider;" a passage to which our Saviour refers when He reminds His disciples, "I tell you that many kings and prophets have desired to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." This prophecy was partially fulfilled by the rapid diffusion of the Gospel among the heathen after the day of Pentecost, so that in less than one hundred and twenty years, after our Lord's resurrection, Christianity had been proclaimed in the principal countries of the then known world. And, though the world in general lies wholly in the arms of the wicked one, yet the time is coming when the many, and not the few, shall be turned to the knowledge of the truth; when kings shall be nursing fathers and queens nursing mothers of the Church, and when holiness and truth shall reign in every heart.

At this important period in the prophetic vision, the Messiah makes His soul an offering for sin, when the sacred writer draws a veil over the awful scene. He then heard

the Church recapitulating and enlarging on the preceding topics, in which we have an account of the Saviour's birth, sufferings, and His atoning death, as present events, while His mediatorial reward is still described as future. The point of time, therefore, which the prophet occupies, is that awfully mysterious hour when heaven, earth, and hell waited and watched, with intense anxiety, the progress of events, and *when the Lord of life lay cold and stiff in the arms of death.* We have, therefore, an account

I. Of our Lord's severe sufferings. Isaiah, liii, 1—3. The Jews rejected the Messiah on account of the apparent meanness and obscurity of His descent. He is not compared to the graceful palm tree, nor to the sturdy oak, nor to the magnificent cedar that raises its branches on high, but to a tender plant, and to a shoot out of a dry ground. We have here an obvious reference to the eleventh chapter of Isaiah: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots." The meaning of both passages is, that Messiah should spring from the royal family of David, after it had been reduced to its lowest point of depression, with this difference, that while the first passage brings out more distinctly His descent from David, the latter states the apparent hopelessness of the case; for a fallen tree may sprout through the seat of waters, but, as if to preclude the possibility of hope, the ground round the stump is dry and barren. This language perhaps contains an allusion to our Lord's helpless childhood, when, at His birth, there was no room for Him in the inn, and when He was hastily carried by His parents into Egypt, to escape the sword of Herod. But it is only in the estimation of men that the Saviour is without form or comeliness. "He shall grow up before him," or, according to the correct reading, "before them"—the Jewish people—intimating that it was in the sight of the people, and not in that of God, that He was a root out of a dry ground. He was as much the object of His Father's complacency, when He hung on the cross of ignominy, as when seated by His side on the throne of universal dominion.

The sufferings of the Messiah were remarkable for their unparalleled severity. All the expressions used in this chapter denote the most bitter and intense anguish, increasing in intensity and force as the description advances; just as a winter torrent dashes with increasing violence from cliff to cliff till its waters are beaten into foam. He is the most despised and the most rejected of men; a man of sorrows, a man of whom it might be affirmed that pain or sorrow was the most distinguishing characteristic; an acquaintance of grief, one who is as familiar with grief as with a bosom friend; and, to mark the deep abhorrence with which He was regarded by the world, it is said: "We despised and did but esteem Him as one that hides His face from us." This language originally refers to the leper, who was compelled, under the law, to cover his upper lip, or face, and to cry out, when any one was approaching, "Unclean, unclean." The leper was excluded from all society, except that of unfortunate beings like himself. He was compelled to live in a separate house, called, in the Hebrew idiom, "the house of freedom," meaning that he was as good as dead and in his grave, where he would be free from all human control. Thus it is said of Uzziah, who was smitten with leprosy for intruding into the priest's office: "He was a leper until the day of his death, and he dwelt in a several house;" literally, "a house of freedom, being a leper, for he was cut off from the house of the Lord." 2 Chronicles, xx, 21. Thus the Saviour says of Himself, in the Psalms: "I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand." Psalm, lxxxviii, 4, 5. The meaning of such language is, that the Jews should regard the Messiah with that abhorrence and aversion which they usually manifested towards the leper, whose touch equally entailed defilement and death. The leprosy is a striking emblem of sin, viewed in relation to its polluting character and malignant tendencies, and hence the Jews regarded our Redeemer in the light of a *sinner* as well as a *sufferer*. "We did esteem stricken, smit-

ten of God, and afflicted," or plagued, the word which is always employed to describe the condition of one who is infected with leprosy.

II. The Messiah's sufferings were substitutionary. Isaiah, liii, 4—7. The connection between sin and suffering is necessary and inseparable. It is the dictate alike of reason and revelation, that if man had never been a *sinner*, man could never have been a *sufferer*. The modern infidel dogma which traces suffering and death to the laws of nature, and not to personal guilt, proceeds on the supposition, either that the laws of nature are independent of the will of God, which is downright atheism, or that His moral government is a series of unrighteous acts. Since, then, holiness and happiness, sin and misery, are the uniform law of God's moral government, how did Christ suffer at all, much more how did He suffer so severely? The Jews meet the difficulty by maintaining that He was a great sinner, that He was guilty of treason against Cæsar, and of blasphemy against God, and that, like any other criminal, He only received the just reward of His deeds. But, as the evangelists conclusively prove that He was perfectly innocent, that He was a "lamb without blemish and without spot," the only solution of this moral enigma is: "Surely He hath borne our griefs and carried our sorrows."

The Messiah is described as a sacrifice for sin. To bear sin is a phrase derived from the Levitical law, showing that the victim was substituted for the actual offender, so that the former bore the sins of the latter, and the latter, in default of such an exposition, is said to bear his own sins. The sin-offering was intended to bear the iniquity of the congregation, to make atonement for them before the Lord, and the scapegoat was set apart to bear all the iniquities of Israel into a land not inhabited. To render the sacrificial rite more impressive, the hands of the offerer were placed on the head of the victim, as he confessed over it his sins, implying that his transgressions were transferred to the victim, and that he owed his forfeited life to its substitutionary sufferings. As the antitype of the sin-offering, Christ bore our griefs and carried our sorrows, endured their penalty and

bore away from us the sentence of condemnation; a fact to which the apostle Peter refers when he says: "Who His own self bore our sins in His own body on the tree."

The Saviour's atoning death bears a distinct relation to the injuries which sin has inflicted on the soul. It is an atonement suited to our spiritual necessities, and it completely meets our entire case. The prophet, therefore, first describes sin. The word transgressions, derived from a word signifying to rebel, denotes aggravated wickedness; while the original word sin is derived from a root which means to *bend*, as if the individual were approaching the proper object, though in a zigzag direction, instead of a straight line, and it refers to that numerous class of sins which unconverted men misname frailties and imperfections of nature. Our sins are also described as a wound which requires help and healing; as a sickness, or malady, which, if not cured by the balm in Gilead and the physician there, must terminate in the pangs and agonies of the second death. And, as the climax of misery, the sinner is compared to a lost sheep; a strong figure, which implies conscious, helpless, and apparently hopeless misery. The sinner, like the lost sheep, can wander from the fold of God, but he can not wander back again. Once a wanderer, he wanders on forever, till reclaimed by the shepherd's care. In order to meet our desperate case, the Saviour was wounded for our transgressions and bruised for our iniquities; His wounds cure the deep gashes inflicted by sin on the soul, and, as the good shepherd of the sheep, He goes into the wilderness after the lost and wandering one, and brings it back to the fold of God. Thus He is styled, in the New Testament, our peace; since, by His death, He has broken down all distinction between Jew and Gentile, and bound all mankind into one great brotherhood; since He has preached peace to both Jews and Gentiles; since He has reconciled man to the angels, and, as the climax of blessing, He has slain the enmity of the human heart and reconciled man to his God. "He is our peace who hath made both one."

The Saviour's sufferings, though severe, were voluntary.

"He was oppressed, and He was afflicted," or rather He humbled Himself. "He opened not His mouth;" He did not justify Himself, though innocent; neither did He upbraid His murderers with their injustice, cruelty, and ingratitude. "He is brought as a lamb to the slaughter;" He manifested the same mute gentleness and uncomplaining resignation as does the lamb when brought to shed its blood. But there is also an oblique reference to the paschal lamb, the great annual sacrifice and festival of the Jewish nation; for the phrase should be rendered, "He was brought as *the lamb* to the slaughter," in which a definite, well known lamb is pointed out. Thus our Redeemer is repeatedly styled, "The Lamb of God," and the apostle Paul comprises the pith and marrow of the greater part of this chapter in a single sentence, when he says: "Christ our paschal lamb is sacrificed for us."

III. The Messiah's mediatorial reward. Isaiah liii, 8—12. "He was taken from prison and from judgment," does not mean that He was hurried by His enemies from one unrighteous tribunal to another; for the description of our Lord's sufferings is already concluded. By the terms prison and judgment, we are to understand sufferings in general. The word rendered "taken" is that which, in the original, is applied to the translation of Enoch, and to the ascension of Elijah into heaven. Hence the meaning of the clause will be, Messiah was taken by God into heaven from the midst of His severe sufferings, preparatory to His receiving the reverential homage of His people, so that He is made head over all things for His body the Church. Who shall declare His generation? The word "generation," in Scripture, denotes the race of man, taken in a good or bad sense, entirely according to the connection. In the first sense we read of the generation of God's children, of the generation of the righteous, and of the generation of the upright. The righteous are called "His generation"—the generation of Jehovah's Servant—because they have been purchased by His blood. They constitute part of His mediatorial reward, styled, in this chapter, "His seed," on account of whom He willingly "became

obedient unto death." The number of His people is so great that the prophet asks, "Who shall declare His generation?" Who shall enumerate the hosts of the redeemed? Thus, when John saw the redeemed around the throne of heaven, they appeared as a great multitude which *no one*, neither man nor angel, could number. This mediatorial reward was conferred on our Redeemer, because "He was cut off out of the land of the living: for the transgressions of my people was He judicially smitten." His reward is the result of His obedience unto death.

The prophet, having described the Messiah's reward in general terms, next descends to particulars. The lowest point of His humiliation consisted in His being laid in the grave, and then was the first step of His exaltation. "He made His grave with the wicked, and with the rich in His death." Our Lord was accused by the Jews of blasphemy against God, a crime which, by the Mosaic law, deserved death by stoning; and it invariably included an ignominious burial. "He that blasphemeth God," says Josephus, in relating this law, "let him be stoned, and let him be hung on a tree all that day, and then let him be buried in an ignominious and obscure manner." But, as blasphemy against Jehovah was not a crime according to the Roman code, our Lord was accused of treason against Cæsar; and, as the punishment of this alleged crime, He was crucified between two malefactors—between two parties probably convicted of both robbery and murder. Now, it was customary with the Romans either not to permit persons who were crucified to be buried at all, or only to be buried on the spot where they were put to death. But the overruling providence of God brought it to pass that "there should be given Messiah a grave with the wicked, and with a rich man in His death," intentionally with the wicked, but really with a rich man. As a proof of the exactness with which prophecy is fulfilled, it may be noted that the word "wicked" is in the plural, while the word "rich" is in the singular, showing that while Messiah's enemies intended He should be buried with malefactors, yet He was, in fact, buried in a grave purchased by His friends

and adherents, but in a grave owned by Joseph of Arimathea, a rich man. The real reason why He obtained an honorable interment was "because He had done no violence, neither was any deceit found in His mouth."

Messiah's mediatorial reward was inseparably connected with His atoning death. In order, therefore, to a proper understanding of the subject, the prophet recurs to our Lord's expiatory sufferings. "It pleased Jehovah to bruise Him;" He did not merely permit others to inflict these unparalleled sufferings on His Son and Servant, but His own hand dealt the dreadful blow. The typical reference to Isaac was realized when Abraham was commanded not to employ one of his servants, but was himself to sacrifice his son on one of the mountains of Moriah. And, though Christ suffered severely from the contradiction of sinners, and the rage of devils, yet His Father's wrath was the chief element that was poured into His cup of wormwood and gall. But the Saviour knew, in the depth of His suffering, that if He made His soul an offering for sin, He should see His seed — His spiritual posterity — and the pleasure of the Lord should prosper in His hand.

The atonement made by the Messiah consists in His making His soul an offering for sin. "When Thou shalt make His soul an offering for sin." The word rendered "offering for sin," denotes trespass-offering, including, in this passage, all those sacrifices whose professed object is to make atonement for the sins of others. Under the Mosaic law, the blood, as the seat of the soul, or living principle, was that part of the slain animal that properly constituted an atonement. "The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev., xvii, 10—14. In consequence of the typical connection that subsists between blood and sacrifice, the Israelites were prohibited from eating blood, under any circumstances, but were commanded to pour it out on the ground as water. In the primitive ages, those converted from heathenism to Christianity were commanded to abstain from blood, and from

pollutions of idols, and from fornication ; a connection which shows that the command to abstain from blood was not a concession to Jewish prejudices, but because the blood was that which constituted the sacrifice. It was, therefore, only the blood of the slain victim that was carried into the most holy place, on the annual day of atonement, and sprinkled on the mercy seat. It is thus evident that making the soul an offering for sin, is equivalent to the subsequent phrase : "He hath poured out His soul unto death." Now, in the New Testament, we frequently read of the blood of Christ, of the precious blood of Christ, which at once satisfies the demands of law and justice, and at the same time purges the sinner's conscience from dead works to serve the living God. But it is the soul that resides in, or is essentially connected with the blood, that is viewed as the medium of atonement; and hence Christ is said to give His soul, or His life, for the sinner. "The good Shepherd giveth His soul for the sheep." Thus Christ is said to have given *Himself*, to have purged away our sins by Himself, and to have washed us from our sins in His own blood. And, to complete the parallel between the Messiah of the Old Testament and the Christ of the New, the Servant of Jehovah offers Himself. The correct rendering is : "If He will offer His soul a trespass-offering, He shall see His seed ;" making it manifest that our Redeemer is both priest and sacrifice.

The address of the Church is finished. But Jehovah again recapitulates the leading topics adverted to, as a proof that His Servant's work was accepted. He affirms that Messiah shall see of the travail of His soul — the result of His sufferings — and shall be satisfied. "By the knowledge of Himself shall He justify many." The heathen are contrasted with the Israelites, who are uniformly described as one. But our Redeemer's mediatorial reward consists in His being re-invested with the glory which He had with the Father before the world was, in seeing His spiritual seed, and in universal empire. Jehovah, therefore, promises, as a preparatory step: "I will divide Him a portion with the great, and He shall divide the spoil with the strong." This language clearly

intimates that Messiah, as a mighty conqueror, shall destroy empires and overthrow nations, previous to the establishment of His own everlasting kingdom. It was predicted that He should smite the earth with the breath of His mouth, and with the breath of His lips He should slay the wicked one; language which Paul applies to the destruction of Anti-christ: "That wicked one whom the Lord shall destroy with the breath of His mouth, and with the outshining of His coming." This prediction is, therefore, still future. It affirms that Christ shall wage successful warfare, and divide the spoil, as a proof that His enemies are completely destroyed; and then His kingdom, as His mediatorial reward, a true and proper theocracy, of which the Jewish dispensation was only a type, shall be established on the ruins of empires.

The meaning of Jehovah's address evidently is, that Messiah, as a part of His mediatorial reward, shall not only be the head of His Church, but shall also be elevated to the supreme government of the world. "He must reign till He hath put all enemies under His feet." This elevation is the reward, not merely of death, but of *atoning death;* and hence, on the ground of His vicarious sufferings, He ever lives to make intercession for us. As a high priest He offers the sacrifice of Himself, and then, on the foundation of that perfect oblation, He intercedes for us in the court of heaven. But the sufferings and the reward, the cross and the crown, are inseparably connected, and hence Jehovah says: "He shall bear their iniquities, therefore will I divide Him a portion with the great." "He became obedient unto death, even the death of the cross, wherefore God also hath highly exalted Him, and hath given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

THE CLOSE OF OLD TESTAMENT PROPHECY.

BY JAMES INGLIS.

We feel, at every advancing stage, more painfully how inadequate are the limits to which we are restricted, for even an outline of the expanding glories of the prophetic revelation. And now, when we come, in a single article, to speak of the course of prophecy, from the Babylonish Captivity to the closing of the Old Testament canon, we can do little more than point out the fact, that the last of the prophets only more fully unfolds the one great plan of which all the prophets have spoken. But, in order to appreciate these closing revelations, it is necessary that we keep distinctly in view the relations of the people whom God chose to be His people, to the great plan itself.

As has been elsewhere remarked, God made Israel the centre of His earthly government, so that even the profane history of nations centres around that wonderful people. Egypt, Assyria, Babylon, Persia, Greece, Rome, all contend for Israel's land, are known in connection with it, or actually get their full imperial position when they obtain possession of it. Though clouds of dark traditions, scarce pierced by modern researches, hang over all the rest of the nations and obscure their history while they reveal their existence, in the neighborhood of Israel all is light. The light of Israel's history is shed on all the nations around them. It is preserved almost with modern accuracy, when a few fragments scarce rescue from entire oblivion other ancient histories. We have to disentomb the remains of Thebes and Nineveh, to get at the history of their ancient monarchs, and to know their dynasties; while, by God's providence, that which gives some historic data to the glories of Mizraim and Ashur,

confirms in its details that of which we already have the minutest particulars in Israel's authentic history. We find, yet fresh, on the lore-covered walls of the country of the Pharaohs, the very kinds of overseers over the Jews, making their bricks, of which Moses speaks in the book of Exodus. Modern research alone has given the place and importance to those countries which the Scriptures already assigned them.

Until the apostacy of the chosen people was complete and confirmed in the face of all God's long suffering; until the throne of David was overturned, the symbol of the Divine presence withdrawn from Jerusalem, and the nation itself dismembered and carried away captive, a universal Gentile monarchy was impossible. But when Nebuchadnezzar achieved his victory over the Jews, Babylon at once reached the pinnacle of earthly glory, and the king issued his decrees to all people, nations, and languages, that dwell on the earth. What, in Scripture, is styled "the time of the Gentiles," then commenced. That Gentile supremacy was established, which, under one form or another, was to continue until the day when the kingdoms of the world shall become our Lord's and His Christ's.

Israel thenceforth is seen in a new attitude, degraded, subservient, and outcast, though most marvellously preserved, as a separate people, through all the revolutions of empires. Through all their previous waywardness, and reverses, God had still acknowledged them as His; and, though He chastised them for their iniquities, He still magnified His forbearance in maintaining their relations to Him. But now He designates them "Lo AMMI"—*not My people.* Ezekiel, in vision, saw the glory of the Lord depart from the Temple and city; and though, in God's appointed time, the children of the Captivity returned to Judea and rebuilt the Temple, the shekinah never illumined its desolate sanctuary, and they began to realize the predicted judgment of an insulted God: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

Before the Captivity God had announced, not only the overthrow of the throne on which the degenerate successors of David had dishonored His name, but had predicted that it should continue desolate, until He shall come whose right it is; "and," said God, "I will give it Him." Meanwhile, as we have observed, supreme power was committed to the Gentiles. In the language of Daniel to Nebuchadnezzar: "Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

While the chosen people remained in the land that God had given them, the prophets of God had a two-fold office to discharge: *First*—They rebuked the rebellious nation, warned them of the calamities with which Jehovah would visit their transgressions, and interpreted God's providential dealings with them. *Second*—As God's prophets, having the testimony of Christ, they upheld the faith of true believers, by unfolding God's gracious design, which was not affected by the failure of the nation, nor by the consequent judgments of God. The nations might rage, and the kings of the earth combine, yet God would set His king on His holy hill. Judah might be carried away captive, Zion might be plowed like a field, and the mountains of the Lord's house be as the high places in the forest; yet, in the last days, "the mountains of the Lord's house shall be established on the tops of the mountains, and it shall be exalted above the hills." This consolatory office of the prophet was never so much needed as now, when the dark days of captivity had come; and besides, now that the prophets of God were brought in contact with the Gentile power, it became necessary to exhibit the course of Gentile history, in its relation to the accomplishment of the covenant. This was necessary, both for the support of faith, and for the maintenance of the truth in the presence of the heathen. God, in His providence, prepared, among the children of the Captivity, witnesses of His truth,

to bear testimony in the very palace of the first vain-glorious sovereign who wielded the sceptre of Gentile supremacy.

Moved by the pride of conquest, Nebuchadnezzar directed that some of the children of the royal family and of the princes Judah, should be trained for the service of his court. Among these was Daniel, who, even as a youth, manifested a heroic faith and incorruptible integrity, which places his name among the most exalted saints of antiquity. Ezekiel, his contemporary, mentions him with Noah and Job, as patterns of righteousness. He was educated in all the science and literature of that age; and, beyond all ordinary attainments, God endowed him with the spirit of prophecy. Thus accomplished, he was introduced to the court of the Babylonian monarch, and was speedily exalted to the highest honor and power. It would be difficult to find a more illustrious instance of faith and purity, than in the character of Daniel, flourishing in that most unpropitious atmosphere. A captive youth, raised to the first place of confidence and influence at the corrupt court of three monarchs, Nebuchadnezzar, Belshazzar, and Darius, he never stooped to flattery, never cringed for favor, but fearlessly uttered the most unpalatable truths, in ears accustomed only to unmeasured adulation. He cherished unalterable patriotism, under all the obloquy and adversity of his own people, but yet displayed unswerving fidelity in every trust committed to him by their conquerors. No allurements could win him, no danger deter him, from the most scrupulous observance of the law of God; nothing could induce him even to disguise the fact that he was a worshipper of Jehovah. On the eve of promotion to the first place in the empire, and with a cruel death staring him in the face, he braved the king's decree; and, disdaining to conceal the fact, "With his window open toward Jerusalem, he kneeled and prayed, and gave thanks unto God as aforetime." When, in terms of the royal decree, he was cast into the lion's den, he met the danger unmoved, and was taken out of the den unhurt, *because he believed in God.* This was the explanation of his spiritual heroism, as well as of his miraculous deliverance. What was man's condemnation against God's ap-

proval? What the honor which Nebuchadnezzar could bestow compared with the glory of an everlasting kingdom? Faith looked to an invisible God, and triumphed in a sure salvation. Nor to any mere mortal has higher assurance of Divine favor been vouchsafed than to Daniel, in the message of Gabriel, who was sent forth at the voice of his supplication, "for thou art greatly beloved."

We have already had occasion, again and again, in these pages, to refer to the remarkable visions and interpretations of this book, in which the course and termination of Gentile sovereignty are foreshadowed; and we do not now dwell upon their exposition. We make the general remark, which applies not to the prophecies of Daniel alone, but to all the prophecies of Scripture, that they will certainly be misinterpreted, if any attempt is made to find in them a continuous and minute view of the history of nations. The great object of prophecy is the comfort and support of God's people amid the trials and temptations through which they must enter the kingdom. The nations of the earth are brought into view only as they have some relation to Israel or the Church, in the accomplishment of God's judgments or His grace. In Daniel, for example, they are seen chiefly in relation to the Jews; *first*, on the accomplishment of God's judgment in the desolation of the city, after the rejection of Messiah; and *then*, after a long period of darkness and silence, in the last end of the indignation, when the Jews are again assembled in unbelief at Jerusalem, the Gentile power again appears in array against the Lord and His anointed; and, after a period of trouble, such as there never was since there was a nation, until that time, the Lord interposes for the final deliverance of His repentant people, Gentile sovereignty is forever abolished, and the reign of righteousness, peace, and love established. This is the consummation which is reached in every vision and prophecy. And it is here that we find the unity of revelation, which we have remarked in the whole course of prophecy. The conquering Saviour, before whom evil is utterly destroyed and all His enemies swept away, the triumph of His power, and the universal sphere of His glory,

the universality, perpetuity, and blessedness of His kingdom, in which man shall be saved, the earth blessed, and the name of Jehovah glorified, are the same announced in Eden, revealed anew to Abraham, in God's sworn covenant, confirmed to David, and attested in all the prophets. The kingdom, which the God of heaven shall set up, which shall not be destroyed, but it shall break in pieces and consume all other kingdoms, and it shall stand forever, is the same of which He says: "Yet have I set my king on my holy hill of Zion. Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." That one like the Son of man, who came with the clouds of heaven, to whom was given dominion, glory, and a kingdom, that all people, nations, and tongues, should serve Him, His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed, is He whom the psalmist invokes: "Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously, because of truth, and meekness, and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under Thee. Thy throne, O God, is forever and ever; the sceptre of Thy kingdom is a right sceptre."

It can not escape observation, that the great burden of these predictions rests upon the scenes which usher in the coming triumph; and, throughout the books, continual reference is made to a period which is expressively designated "the time of the end." The futility of all efforts to find, in these predictions, the intermediate history of nations, is manifest from the assurance given to Daniel: "For the words are closed up and sealed till the time of the end"—the time to which they refer. It is amid the scenes that are opening upon us that we are to find their great lessons illustrated. Well for us if we be found among the wise who shall understand. The veil is lifted up from the close of all earthly

history; the kingdoms of this world have all but run their course of ungodliness; the way is preparing for the return of the Jews to Jerusalem, and then the final distribution of sovereign power will be effected. The opposition of Satan will find its grand embodiment in the man of sin, and its grand confederacy in the league of the kings of the earth with him; Israel will pass through the last and deepest waters of affliction, when, at last, a long despised but now longed for Saviour shall appear, and scatter all His enemies as chaff before the whirlwind. In the triumph which succeeds, the people of God are taught to find their hope and consolation amid all present trials. As in the case of Abraham and David, the faithful Daniel is dismissed with the assurance of a personal participation in the glory he has foretold. After a safe repose, he is assured that he shall "stand in his lot in the end of the days." A man's lot was his share in the inheritance of the promised land; and the expression assures Daniel of his share in the everlasting inheritance, and of his resurrection from the dead in order to its enjoyment.

The prophets who received the testimony of Christ, subsequent to the return of the Jews from captivity, whatever the more immediate occasion of their predictions, all point the hopes of the faithful to the same great deliverance of the future, which they descry beyond the great tribulation. Haggai anticipates the shaking of earth and heaven, the overthrow of the throne of kingdoms, and the destruction of the strength of the heathen. Zecharias is very minute in his description of the apostacy and suffering of his people, and their subsequent repentance; of the combination of the Gentiles against them, and the apparent triumph of these insolent invaders; of the appearance of the Lord, and all His saints, for the deliverance of Jerusalem in her extremity. The very spot, on which the descending conqueror shall alight, is pointed out: "His feet shall stand on that day on the Mount of Olives." After a brief but terrible conflict with the assembled nations, His sceptre shall be universally owned, and "holiness to the Lord" shall be written upon every possession.

Malachi closes the sublime testimony of ancient prophets with the most withering rebuke of sin, and the most emphatic warning of judgment upon priest and people. No prophet was to arise after him, and there was now no hope for Israel until the advent of the promised Saviour. Upon that event the expectation of the faithful was now fixed. They were left in the attitude in which the event found a few, among the many faithless, "waiting for the consolation of Israel." Salvation is promised to the Jews after all their defection, if they received Him as their king; but, failing in this, God threatens to come and smite the land with a curse. He came and was rejected; and beneath that curse the land now lies. The day of triumph is deferred till the times of the Gentiles also shall be fulfilled. God is not slack concerning His promises; and, away beyond all present apostacy and desolation, a day of triumph is seen. Ushered in, indeed, by desolating judgments upon all the ungodly, but issuing in deliverance and joy; for "to you that fear My name," saith the Lord, "shall the Sun of Righteousness arise with healing in His wings." Both the Old and New Testament closes with warnings of the terror of that day to the world, and assurances of triumph and glory to the people of God. And, however different the degrees of light in which they stand revealed, the objects of faith and hope, in all ages, are the same. This is the lesson with which we close the book of Old Testament prophecy—uniform, harmonious and consistent in its testimony; cumulative in light and power; and, with still expanding grace, guiding us to the manifestation of the Life and the Light—to the Word made flesh, who dwelt among us full of grace and truth.

We defer, to a later period of our investigation, a full inquiry into the relations of Israel to the final accomplishment of God's gracious purpose. Meanwhile, we remark that the touching exhibition of God's mercy, in the restoration of a portion of the race from the Babylonian Captivity, only furnishes additional proof of the hopeless condition of fallen humanity. Judgment and mercy alike failed to heal the backslidings of the favored people. Righteousness could not

be by the law. Never was God's providential care more remarkably illustrated towards them than in the preservation of their existence, as a separate people, during the period of their restoration. Naturally feeble and defenceless, no effort to extinguish their national existence prevailed. Alexander the Great could not win them by favor; Antiochus could not extirpate them by violence. Made tributary to Rome, they yet maintained their peculiarities till the main end of their restoration was accomplished, and Jesus, the Christ, the Son of David, the Son of Abraham, appeared.

All God's dealings with them centred in Christ. All their types forshadowed Him; all the prophets heralded His coming; all events paved the way for Him; and faith should have been prepared joyfully to welcome Him. But all the advantages they possessed, and all the cultivation bestowed on them by God Himself, only served to show what human nature is. He came to His own, and His own received Him not. They killed the Prince of Life; and His death, the crowning act of Israel's apostacy, brought upon them the threatened judgment. The Lord has scattered them among all people, from one end of the earth unto the other. Among these nations they find no ease, neither can the sole of their feet have rest; but the Lord has given them there a trembling heart, and failing of eyes, and sorrow of mind.

Yet, even here, God will find occasion to show the riches of His mercy. Predictions of their dispersion are not so abundant as predictions of their complete restoration and enjoyment of interminable blessings under their once despised King. The day is coming when they shall say, Blessed is He that cometh in the name of the Lord. In the glorious results surely Jew and Gentile alike shall have occasion to exclaim: "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed to him again? For of Him, and through Him, and to Him are all things, to whom be glory forever. Amen."

COMPARISON OF THE CHRISTIAN WITH THE GRECIAN COURSE.

BY JOHN HOGG.

THE Greeks, from the earliest period of their history, celebrated games, in which athletic exercises formed the principal part, and where a prize was occasionally bestowed on literary eminence. Hesiod informs us, that on one occasion he obtained the prize for poetry; and Homer represents the various chieftains, of the heroic age, contending with each in the chariot, or foot race, while their respective followers were engaged in boxing, wrestling, shooting with the bow, and fencing with the spear. These games were intermitted during the period that elapsed between the heroic and historic ages, and they were afterwards revived, ostensibly out of respect to ancient customs and institutions. The little state of Elcia instituted the Olympic Games, in the neighborhood of Mount Olympus, in obedience, as they alleged, to the Delphic Oracles. The Pythoness, in the name of the god, commanded these games to be celebrated at the close of every fourth year; that the various Grecian republics should cease to fight with each other during the festival, and till they could return to their own homes; that the Eleians should be the judges, and, as a reward of their piety, their territory was pronounced sacred, and the severest curses was denounced against invaders. These games soon became extremely popular, so that, previous to the Christian era, a victory at Olympia was deemed scarcely less honorable than a *Roman triumph*. Thousands congregated to them from all parts of Greece, and the various states vied with each other as to whose champions should obtain the greatest renown. In imitation of the Olympic Games, though they never attained to equal distinction, were three others instituted, under the

patronage of the state in which they were located — the Delphian, the Isthmian, and the Nemian. The Isthmian games were celebrated every four years, in the neighborhood of Corinth, and the other two were under the direction of the Delphians and the Augeans. All these games were held at intervals of four years, each taking its year between the Olympic meetings, so that every summer there was a festival common to all *Greek freemen*.

The exercises and the rewards, in all their contests, were essentially the same. In the Homeric age, the rewards were exceedingly valuable; but, in later times, the crowns were composed of fading leaves, showing that the real reward consisted in the honor, and not in any sordid consideration. The exercises consisted in leaping, running, throwing the quoit, darting, and wrestling, to which the chariot race was sometimes superadded.

Since the Grecian games were so celebrated throughout the world, it was natural for Paul, when writing to Greeks, to compare the superior honors of the Christian to the Olympic course. "Know ye not," says he, when writing to the Corinthians, "that they who run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Corinthians, ix, 24—27. The argument of this passage is: If the aspirants for honorable distinction among men cheerfully submit to the most painful sacrifices, and to the greatest privations, how much more should those submit to trials and hardships who contend for an immortal crown, and a kingdom that can not be moved. But the force of the apostle's reasoning will be still more apparent, when we consider the points of resemblance that subsist between the Christian and the Grecian course.

I. Preparation, in both cases, was requisite. Those who contended in the Grecian race course had to submit to a long period of preparatory discipline. They abstained from every species of food that had the slightest tendency to relax the system; all wines were prohibited, and almost every species

of hardship and fatigue were endured that could fit the mind for suffering, and the body for exertion. Before commencing the contest, the runners laid aside their garments lest they should impede their progress; their bodies were anointed with oil so as to make them flexible; and then they ran with all their might in order to obtain the prize. Now, the believer, in consequence of the race that he requires to run, must not only avoid what is sinful in itself, but also everything that has the slightest tendency to mar his heavenly course, or to check the upward wrestling of his feelings and affections to the throne of God. Some indulgences may not be in themselves sinful; but if they have the tendency to render him less watchful and less attentive to his eternal interests; if they fix his affections more firmly on a perishing world, and engross his time to the exclusion of eternal realities, then it is his duty as carefully to avoid such pleasures as would the Grecian racer any enjoyment that might unfit him for contending successfully in the course. Thus Paul exhorts the Hebrews: "Lay aside every weight and the sin that doth so easily beset us;" the sin to which we are peculiarly prone, and which would as effectually deprive them of the heavenly crown as a weight, or the long, flowing robe of eastern countries would mar the speed of the racer, and exclude him from the much envied reward. "Every man that striveth for the mastery is temperate in all things."

II. In the Grecian games, the course was carefully marked out, and judges were appointed to decide the prize. The competitors were required to run in the course that had been previously marked out, with the greatest minuteness and precision; and whoever deviated from that path, for a single instant, forfeited the prize, though he might first reach the goal. In allusion to this circumstance, Paul writes to Timothy: "If a man strive for the mastery, yet is he not crowned, except he strive lawfully." "So run," says he, when writing to the Corinthians, "that ye may obtain;" implying that a man may run in such a manner as not to obtain the prize. Now the believer must run in a prescribed path, in a way which, commencing at the foot of the cross, is destined to ter-

minate in everlasting glory. He is commanded to "run the race set before him," and, like Moses, he must have respect unto the recompense of the reward. This is "the good old way" travelled by patriarchs, apostles, and martyrs, who, by the light and the lustre of a holy example, still guide many a weary pilgrim to the city which hath foundations, "whose builder and maker is God." As distinguished from such individuals, many run with earnestness and vigor, and yet come short of the promised reward. Some try *to merit* heaven by their own deeds, and they presumptously imagine that they can safely appear before God in a creature's righteousness. Others think that they can effect a compromise between the law and the Gospel, and that if *they do what they can*, Christ will do the rest. They regard our Redeemer, not as their Saviour, but *the maker up of their deficiencies*, who only puts them in the way of saving themselves. Such individuals run with alacrity and perseverance; but, because they are not in the prescribed path, they come short of the promised blessing.

III. The crown was placed full in view of the ancient racer, as an inducement for him to strive to the very utmost. The crown, made of pine leaves, was placed before the judges on a tripod, so as to be seen by both spectators and competitors. Under the influence of such motives, the contest was frequently so keen that the successful candidate only reached the goal by a single foot, or neck, or the stretching out of his hands before his rivals; and, in instances not a few, the conqueror has expired in the arms of victory. To such desperate efforts, Paul alludes in his epistle to the Philippians: "This one thing I do, forgetting those things which are behind, and reaching forth to things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." In order to induce the believer to put forth his utmost efforts, so that "no man take his crown," the Saviour exhibits the bright recompense of reward, and when his race is ended, and the victory won, he shall receive the crown of righteousness that fadeth not away. Thus Paul, anticipating his martyrdom, speaking of his career under the double figure of a race and a battle, says: "I have fought the

good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day, and not to me only, but to all those also that love His appearing."

IV. The competitor, in the ancient games, was surrounded by his friends, who stimulated him to exertion. At the Olympic Games, vast multitudes assembled from all parts of Greece, so that the sight must have been truly imposing. The numerous candidates felt that the eyes of assembled Greece were upon them; and they were excited to the utmost exertion by the voice and presence of brothers, kinsmen, and countrymen, whose feelings were roused to the highest pitch of intensity, and who felt as if their own and their country's honor were bound up with that of their victorious fellow-citizen. Paul employs an argument, derived from this very circumstance, to induce the Hebrews to run the race set before them. "Seeing we also," says he, "are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with perseverance the race set before us." In the preceding chapter, the apostle brings under review a "great cloud of witnesses"—a vast number of Old Testament worthies—who had run the Christian course, and then entered upon their eternal reward. He then speaks of them as the spectators of our actions, and as cheering us on in our path to heaven. It is a reality, as well as figure of speech, when Paul represents all the pious of past ages looking down on his converts, and waving their palms of victory to induce others to follow them along the narrow path by which they have gone from a dying world to an incorruptible crown. Expanding this idea, Cyprian, in the third century, thus beautifully exhorts his converts: "Why are we not in haste to see our country and home, to greet our elders? There awaits us a multitude of those whom we love, fathers, brothers, and children, who are secure already of their own salvation, and concerned only for ours. What mutual joy to them, and to us, when we come into their presence and into their embrace!"

It was necessary that the runner, in order to obtain the prize, should continue his exertions till he reached the goal. Hence the apostle remonstrates with those who appeared at first to outstrip many competitors, and who yet stopped short in their Christian career. "Ye did run well, who did hinder you?" He speaks of running with patience, or rather with perseverance, the course set before us. This language unequivocally proves that, if we would obtain the promised reward, we must "hold fast the beginning of our confidence steadfast unto the end." The prize is not promised to the racer who fights and is at last overcome, but to the conqueror. "To him that overcometh," says the Saviour, "will I grant to sit with me on my throne, even as I also overcame and am sit down with my Father on His throne."

V. In both the Olympic and Christian course, the victor is crowned and highly honored. In the ancient games, after the decision of the judges, the victor was crowned at the sound of a trumpet. He received the congratulations of his friends and countrymen, and was regarded as the happiest of mortals. He was conveyed in an ornamented chariot to his native city; part of the wall was sometimes broken down for his reception; he was exempted from all taxes, and a portion was given for his sustenance out of the public treasury. Now, Christ is the righteous judge who will confer on the believer, at the termination of his course, the crown of immortal felicity. At the sound of the archangel's trumpet, the dead in Christ shall spring immortal from the tomb; they shall be crowned in the presence of that universe that witnessed their arduous struggle, and they shall be honored by the angels as the excellent ones of the earth — as Jehovah's jewels.

But, notwithstanding these points of similarity that obtained between the Olympic and Christian course, there are many points of striking diversity. In the Grecian games all slaves were prohibited from entering the lists, and only those of pure Greek origin were permitted to contend for the prize. But, in the Gospel, there is no distinction of country or of clime. There is neither Jew nor Greek, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ

is all and in all. While the religions of heathenism divided men into various races, essentially superior and inferior to each other; and while the Jewish religion, instituted by God himself, drew a broad distinction between the Jews and the rest of the world, the Gospel addresses all, without exception, as sinners; and the Saviour speaks to all in the same gracious language: "Him that cometh to me I will in nowise cast out."

In the Grecian games, though all contended in the race, yet only one received the prize. "They who run in a race run all, but one receiveth the prize." But the case is very different with the believer; for the heavenly reward is equally conferred on all who strive lawfully. Thus Paul reminded Timothy, that the Lord Jesus would not only give the crown of life to him, but to all those also who love His appearing. Instead of this feeling of absolute certainty, lulling the Christian into a fatal lethargy, till the period of effort is past, it is intended to excite him to more vigorous and persevering exertions, forasmuch as he "knows that his labors shall not be in vain in the Lord."

The victor among the Greeks was crowned with a garland of perishing leaves; while the believer receives a crown of life that fadeth not away. The crown, in the ancient contest, was a garland of parsley, or pine, or olive leaves. In itself it was of no value whatever, and it soon faded on the wearer's brow. Hence Paul says, when contrasting the Christian with the Olympic crown: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." The apostle Peter describes the believer's inheritance as "incorruptible, undefiled, and that fadeth not away." Heaven is described under the figure of a crown, but epithets are given to it, and descriptions are superadded, which show that it far transcends the highest earthly dignity. An earthly crown is, in its own nature, perishing, and the greenest laurels frequently wither on the brow; but heaven is styled an incorruptible crown, which, instead of losing its lustre by time, shall glow with ever growing radiance as eternity itself rolls

on. It is a crown of life, as distinguishing it from the diadem of dying mortals, and it imparts a happy existence to its wearer; while mournful experience has borne out the truth of the sentiment respecting the highest earthly dignity: "Uneasy lies the head that wears the crown." It is a crown of righteousness as contrasting it with those earthly crowns which are purchased by blood, and secured by iniquity; a crown of glory which elevates man to the true dignity of his nature, and which confers a joy whose maturity is supreme bliss.

The inference which Paul deduced from this subject is: If the competitor in the ancient games contended so earnestly for a garland of pine leaves, how much more eagerly should the believer contend for a crown that can not fade, and a kingdom that can not be moved. The honors of earth may either never be obtained, or, if possessed, they may never impart the pleasure they promised. In prospect they flatter, but in possession they deceive. They appear, like the distant mountain top, illuminated by the setting sun, gilded with resplendent glory; but, when we toil up the steep ascent and reach the wished-for spot, instead of the delightful arbor and pleasant flowers which fancy had painted, it is cold, and bleak, and cheerless, and far less comfortable than the sheltered plain we left below. Such are the choicest pleasures of this world. But the enjoyments of religion never fade; for they are styled glory—there is a play on the Hebrew word *glory*, which also signifies *weight*—a weight of glory—an exceeding weight of glory—an exceeding, yea, even an eternal weight of glory, in comparison of which the severest and most protracted sorrows and sufferings of time shall appear, in the retrospect, as a very little thing.

The apostle Paul, when contemplating this magnificent prospect, sometimes expresses the deepest solicitude lest he should come short of the promised reward. "I keep under my body, and bring it into subjection," says he, referring to the temperance and self-denial practised by the runners, or the athlete in the ancient games, "lest that by any means when I have preached to others, I myself should be a castaway."

The word *preached* means to cry as a herald; the reference being to the *crier*, or *herald*, who invited others to contend for the prize, and as he might be either a slave, or a foreigner, he would be prohibited from entering the lists. Now, Paul expresses the deepest solicitude and concern, lest, after having acted as a herald, in inviting others to run the Christian race, he himself should be ultimately rejected. This language teaches the fearful truth, that an *unconverted minister* may preach the Gospel to others, and thus become the instrument of their salvation, while his own soul is lost. He may be merely a pipe to convey the water of life to others, without deriving from it any material or saving benefit. He may be a mere helpless, bloodless, fleshless skeleton, holding in its bony fingers a lamp to guide the onward path of other, while it is incapable of deriving the slightest advantage from its cheering radiance. It is a thought too appalling to be lightly contemplated, that a minister may act the herald's part with fidelity, and invite others to the Saviour, and be himself an eternal reprobate.

THE LIFE AND SOLACE OF A WAITING CHURCH, IN THE FINAL COMING OF HER LORD.

BY T. H. NEWTON.

Professor Bush, in commenting on the early prevalence of Millenarianism, ventures to put forth the subjoined sentiment: "Is it any disparagement to the wisdom of the Most High, that He should so have framed the word of truth that certain portions of it might be susceptible of an interpretation which, though natural, was not necessary, though fallacious, was yet

feasible, and adapted to minister, at particular seasons and under peculiar circumstances, the most solid support and consolation to its disciples?" Such views are not confined to Mr. Bush; but are neither just nor creditable, and deserve more pity than respect. It is not only a reflection upon the intelligence, veracity, and honesty of the early confessors themselves, but can not fail of that "disparagement of the Most High," of which Mr. Bush thinks his theory clear. We never learned from God's Word itself that it had been made to fill with a "natural, feasible," though "fallacious" delusion, a set of men in a particular era; yea, according to Mr. Bush, the very first persons who adopted the Scriptures as a rule of faith and practice! That the primary object of the Bible is to delude, may suit the insinuating genius of Gibbon (who really makes the insinuation, and is perhaps the father of that by Bush); but we can not conceive how it may be countenanced by any one who holds that the Scriptures are able to make one "wise unto salvation," and "thoroughly furnish him to all good works." And, to call it the "wisdom" of God to make direct dupes of men, by addressing to them words of the nature of these innuendoes, seems rather to level Divine wisdom to the recourse of a crafty witling, to an amiable cunning, an innocent Jesuitism; to anything but the majestic, pure wisdom of Him who is the Father of lights, and who has no "variableness, neither *shadow* of turning." And how the "most solid support and consolation" could, by any process, be extorted from what was intrinsically deceptive, ambiguous, and mythical, is again beyond any ingenuity or accomplishment familiar to us, or supposable in the case. We can not conceive anything which can afford any solid support or consolation, but truth itself. If this were really the Word of God, we could well lay it aside, so far as its connection with eternity were involved, as "old wives' fables," instead of building on it as a sure foundation, the pillar and ground of the truth. It is the office of the "truth to make us free," and not to bring us into bondage to a pious fraud. We can not, therefore, tender the least sympathy to the Professor, when he delivers this additional piece of *sacred* metaphysics: "We

have no difficulty in supposing that the Millenarian *error* was, in a peculiar manner, *winked at*, in the early ages of Christianity, and the belief of it was calculated to produce, and did produce, results of a most auspicious character." We must wholly dissent from Mr. Bush's metaphysics, inasmuch as it is not the province of error to achieve good; nor is it error's due to receive praise. And, further, we believe, surely and simply, God's statements set forth in His own Oracles, and that they teach just the reverse of all this. They positively warn us against building on sand; against building, even on a good foundation, with hay, or stubble, or wood, as the superstructure will be tested by fire, as well as the foundation by water. We believe, confidently, that, in taking the Bible in its simple teaching, we are not following a mere "cunningly devised fable," but that we are following a heavenly chart, which will do aught but guide us into *winds* of doctrine, or wreck us upon the subtle sands of craft or error. Nor can we altogether understand how "the Millenarian error was, in a peculiar manner, *winked at*, in the early ages of Christianity." We are told that, in a time of ignorance, God did wink at a certain practice; that is, treated it with forbearance. But we are assured that we, in these last times, that is, under the New Testament dispensation, are passed beyond the era of ignorance, and that, therefore, we may look for no winking. And the apostle Paul, by attaching to his assertion the solemn assurance of the last judgment by Jesus Christ himself, gives a particular denial to any such unworthy hypothesis. This precludes, therefore, any winking at error, either from the Divine Judge, or His apostles, or His followers; allowing which, would reduce them both to dupes and hypocrites. It is sad that those who should be teachers of others, run so easily into positions which directly impeach good morality, and which so flatly oppose the direct teachings of God's Word. It is the part of those who know not God; those who fear Him cleave to the "law and to the testimony."

As an advocate of the literal reign of our blessed Master upon the earth, which was the animating hope of those ancient

disciples, whom Prof. Bush and others deem to have been advantageously duped by their entertaining error, we can not but rejoice to notice the testimony which these opponents give to the excellent joy which their hope imparted. The mistake of these ancient saints lay in their miscalculating the time of Christ's earthly reign, and not in the actuality of the reign itself; which Bush calls, with another singular obliquity, one of the "grosser forms of prophetic truth." We gladly acknowledge that the conception of Christ's second advent is fraught with joy. The doctrine is essentially fitted to impart joy; it was revealed for that explicit purpose; not only for the first professors, but for the saints in all time — until He come.

To the believer it is no small joy to anticipate his own perfection. This life is a life of trial, affliction, sorrow, grief, disappointment, heart-burning, doubt, and dismal shade, notwithstanding his share of peace given not as the world giveth; and despite glimpses of holy, heavenly rest and satisfaction; even favored as he is with the bright cheer of celestial light, which the Saviour lets down upon His humblest child from His glorious abode at the right hand of God. His privileges are precious, but dashed withal. He is a son of God, but also a child of sorrow. He is promised sufficiency of every good, but that good he scarce discerns — yea, often mistakes and asks amiss. He is promised and possesses the Spirit, but he is still encumbered with the flesh. He is promised songs in the night — good, hearty, joyous songs — but he is also compelled to chant dirges of most gloomy strain, or groan forth requiems of bitterest melody. He walks by faith, is held by a heavenly hand; this is a privilege — a favor — grace; but only by contrast with those who walk with no guide; for this favored one treads a desert — a narrow way set with a hedge of thorns. He marches expecting victory, but through a battle field; he must fight if he would win. He expects a crown, but he must for some time bear the cross. Burns sang:

> "I've seen yon weary winter sun
> Twice forty times return;
> And every time has added proofs
> That man was made to mourn."

But the language of the believer is often as sad and melancholy:

> "When I turn my eyes within,
> All is dark, and vain, and wild;
> Filled with unbelief and sin,
> Can I deem myself a child?
> If I pray, or hear, or read,
> Sin is found with all I do!
> Ye that love the Lord indeed,
> Tell me, is it thus with you?"

Or he is found bemoaning thus in the languishing stages of his pilgrimage:

> "I would not live alway, thus fettered by sin;
> Temptation without and corruption within:
> E'en the rapture of pardon is mingled with fears,
> And the cup of thanksgiving with penitent tears."

Even the apostles groaned, along with the whole creation, sending forth an uninterrupted dirge of wailing and sorrow, down to the end of the present dispensation. The vision-favored apostle, even though carried to the light of the third heavens, saw no perfect happiness till the dawn of full redemption — to wit: "the redemption of the body." Doubtless the soul, in its intermediate state, is free from pain, and sin, and sorrow. Lazarus was comforted in the bosom of Abraham; he was happy; he would not have exchanged his situation for the late sores, and scorns, and crumbs of earth. Away from his poor, decaying, insulted body, he was far happier than with it. Yet, in the proper sense of the word, his happiness was not perfect. It was yet lacking. The grand seal of salvation was yet wanting, the redemption of the body, its reunion with the spirit. This is taught in the great resurrection of Jesus. Not till then had He led captivity captive; not till then had He shown that the grave appeared in vain; not till then had He written that new song of triumph: "O death! where is thy sting? O grave! where is thy victory?" And how desirable, how refreshing, to hope soon to enter upon that victorious enjoyment. Till this be accomplished, the whole creation groaneth, for till then the curse is not

fully removed. It need not make us wonder, then, that the ancient saints should manifest a holy impatience to see that day of joy when Christ should be crowned Lord of all, the uttermost parts of the earth being His, and His saints enjoying the felicity of a full redemption with Him. No wonder if, amid the instruments of torture, constructed so frequently and so malignantly about them, they should sigh for the burden soon to be removed, and repeat so often, "Even so come, Lord Jesus; come quickly!" They did not desire a thousand years of longer separation from their bodies, but wished to be clothed upon with the house from heaven, that no remains of death should sorrowfully confront them; but that "mortality might be swallowed up of life." To these holy sufferers, these persecuted heirs of salvation, this early entering into such a state of perfection, and forever leaving their former disabilities, was a true source of solace, anticipation, and comfort. From its nature it must be so. A thousand years is only as a day to God, but to no one of His creatures.

Doubtless a great expansion will attend the human faculties, when the creature, saved and glorified by grace, shall see Jesus, and be like Him. It doth not, indeed, fully appear to us what we shall be. But we shall still be finite. A thousand years of more exalted bliss may by no means be considered as of no account. It is far better to be with Christ, a perfect human being, than to be with Him a disembodied spirit, and the body yet waiting in bondage, in hope of deliverance. Fruition must be preferable to expectancy. These and related truths were fresh and operative in the minds of the primitive people of God. All their graces were lively. They could easily die for the sake of the Lord Jesus. They could suffer the loss of all things for Him, and count them but dung. For His sake they sold their possessions; for His sake abandoned fame and friends. They lived as in His presence, with their "conversation in heaven; whence they looked also for the Saviour, the Lord Jesus Christ; who shall change," says the waiting, and hoping, and suffering apostle, "our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things

to Himself." The apostle expects that he will be "perfect" when he arrives at that period of triumph and rejoicing — when with his Redeemer he shall stand in the latter day upon the earth. Then shall death be swallowed up in victory. We must insist that a thousand years of such victorious bliss, which the second advent of Christ insures to the believer, is, when so apprehended, calculated to inspire more than common ardor. It is especially calculated to be the life and comfort of the Church "in the wilderness."

When Voltaire came to his last end, and the transitory felicities of earth were found unable to give him further attendance, in wild desire he exclaimed: "Doctor, I will give you half of what I am worth, if you will give me six months to live!" Six months is an almost inappreciable period compared with a thousand years; and Voltaire's months were only the usual, comfortless, alloyed ones of the world. If Voltaire sighed so ardently for this as a superlative boon, much more should God's saints aspire to a happiness of two thousand times greater duration, and incomparably superior in degree. A thousand years of life with Jesus — of a life unsullied by tears — undefiled by sin — disencumbered of the curse! O what is it! or rather what is it not to a believer's contemplation? We can not wonder that the primitive confessors, harassed, tortured, "destitute, afflicted, tormented," should cast a longing, aching look, through the vistas of persecution, to the period when Jesus should Himself give to their labors such a termination as to place them beyond the possibility of a recurrence of suffering, and crown them with the crown of life, the only full reward of their adhesion to the cause of their despised King.

Nor must we overlook another consideration conjoined with the last. There is not merely the reward of personal gratification, but the blessed prospect of the complete triumph of the cause of the cross. The troubles of the Church are personal to every member of Christ's spiritual body. The fluctuations of the Church militant give pain to the earnest laborer for her progress. Sad to the believer's heart is it to know that, under the leadership of any but its Head, the

Church is but in the wilderness. It is only on the way to the land of promise; the oasis, however pleasant to Israel, is not Canaan itself. God has not, in His Word, led us to look for the final triumph of the Gospel until His second coming. Then He comes to exercise His kingship, not to suffer humiliation, without sin, unto salvation; to destroy by the brightness of His coming all that now exalt themselves against Him. His foremost enemies then will be favored if even covered with rocks and mountains, and will ask it as a boon. Now, however, mockers take courage by the delay of His coming, and torment the children of His own household. They that live godly shall suffer persecution until the present dispensation be changed. That is the order till the end, when "time shall be no longer, and the mystery of God be finished." With all his rejoicings, the zealous servant of Jehovah is found very often, with his harp on the willows, weeping, whilst taunted to sing in a strange land. The conversion of the world is found to be a slow process, even under our new, glorious, ministration of the Spirit.

Thus writes the lion-hearted reformer: "A clandestine but most dangerous persecution is now going on against us. Our ministry is despised. We ourselves are hated, persecuted, and suffered to die of hunger. See what is now the fate of God's Word." "The nobles only think of extorting; the towns think but of themselves; so that the kingdom is divided against itself, just when it should be confronting the legion of unchained devils which compose the Turkish army. The world has been sated with God's Word, and taken a strange antipathy to it." This was when the translation of the Bible was scarce dry from Luther's pen, when it should have been supposed most precious. Was it wonderful that such experiences drank up Luther's cheerfulness, and left his cup dashed with bitter dregs? What now was his solace in these times of desperation? Was it the hope of a brighter day, the last one of this dispensation? Nay: but when pointed to the "better things to happen in the next fifty years of the world," his reply was: "God forbid, it would be worse than all the past. Good God! come with the day of judgment! I would

eat this chaplet (of flinty agates), to have it be to-morrow." "I do believe that I am the great trumpet which announces the coming of our Lord. *Therefore*, weak and failing as I may be, and small as may be the sound that I can make the world hear, my voice rings in the ears of the angels of heaven, who will take up the strain after us and complete the solemn call! Amen, and amen! Then 'there will be a new heaven and a new earth,' much larger and vaster than in our day." "I trust these are all signs of the approaching end of all things. Grace and peace in our Lord Jesus Christ. The world hastens to its *end*."

These extracts are not made from any second-hand compilation, quadrated to the views of some ardent Millenarian, who might wish to have the influence of Luther's testimony to the belief in Christ's second advent, and with it the millennium and true glory of the Church. It happens well that Michelet, one least likely to make excerpts from the reformer to succor modern Chilaism, has brought out the sentiments of the apostle of the great reformation. And by them we are led plainly to the true ground of his hope and solace amid the clouds that hid the Church's glory from his present view. This hope gave life to his labors, and persistency to his fortitude. It was an anchor to his soul, sure, too, and steadfast. He knew the world too well—he saw men too really—he understood God's divine plan too thoroughly—not to see and feel just as he did. Only the Lion of the tribe of Judah is capable of opening this grand and final page of the providence of God.

John Knox ardently desired the world's conversion, as all must willingly admit. He laboriously endeavored to bring it about. His faith can not be impeached when it is remembered how its power made him fearless before rulers, and unflinching in the presence of opposition. Yet he had fainted, if the world's conversion must be accomplished by the machinery of the present dispensation. For, says he: "To reform the face of the whole earth, never was, nor ever shall be, till that righteous King and Judge appear for the restoration of all things." He labored and waited, was comforted and solaced by that "blessed hope," the bright appearing of the Lord.

Chalmers, whose loyalty to Jesus and whose theological soundness no one can question, (for his abundant labors will eternally follow him and speak his praise), never expected the new heavens and new earth from the operation of the instrumentalities of the present dispensation. He must, therefore, have ceased to act therefor, from the simple sinking of a heart made sick by hope deferred. Yet his herculean activities were kept up to their intensest strain, animated by the cordial "of that blessed hope" (to give his own words): "The coming of our Lord, who will destroy all adversaries, and will dissipate every darkening influence, by the brightness of His appearance. I desire to cherish a more habitual and practical faith than heretofore in that coming, which even the first Christians were called to hope for with all earnestness." Who knew more accurately the resources of the present dispensation, and the power of the Spirit of Jehovah, than he who reformed the religion of a nation? who founded a church organization more abounding in primitive activity than any which exists? who, instrumentally, laid the foundation of its prosperity, and eliminated from its constitution the elements of its weakness, and from its charter the interpolations and decrees of men? We can not lightly leave unestimated the abiding convictions of such men as Luther, Knox, and Chalmers; men who dared the heat of battle, and who endured the severest toils, and who cheerfully submitted to "spoiling of goods" for the kingdom's sake. Nor must we leave unheeded the peculiar hope, the ruling feeling, the guiding star, that gave impulse to their convictions, energy to their actions, and aim to their whole life. They knew the Spirit of power, now as able to convert as ever; they were conscious that God's Word was still the sword of the Spirit; they knew that God had still men in His Church instinct with desire to reform — men mighty in the Scriptures, imbued with human learning, skilled in controversy, practical in what belonged to moving the human will, oratorical, logical, brilliant; men who were unrivalled by any other men of any other profession; knew of the elegant exposer of the sly and industrious Gibbon; of the astute metaphysicians who had untied the

sophistical knots of that chief priest of scepticism, Hume; of the men who had cast aside the shafts of ridicule thrown by the Voltaires, and Rousseaus, and Paines, the notorious champions of irreligion; of men versed in antiquity, able to expose false testimony; they all knew that the age each lived in, which each moved and stamped, was equal to itself. But they also saw how small the impression each and all could effect. They rather labored like Sysiphus, toiling but doing comparatively nothing. They had learned, too, from the sure word of prophecy, that thus it must continue to the end. Wheat must be corrupted by tares, both growing together, to the end of the world. With all the golden prospects of a so-called spiritual millennium, associated with it must be a "falling away;" "the love of many is to wax cold," and because *iniquity* abounds; as, in the demoralized days of Noah, they ate, drank, and sensualized, so shall it be at the coming of the Son of man. Shall He find faith on the earth? But by His appearing shall righteousness shine forth, and the desert blossom as the rose. Then shall His cause and people be triumphant, they being kings and priests with Him, and all nations shall flow into His glorious kingdom. Uncertainty shall be replaced by realization. The bread cast upon the waters shall be seen *before*, and not after, many days; for a child then shall so thrive on Divine nourishment as to seem one hundred years old. There shall be no danger of retrogression, but the truth shall prosper. Persecution shall be no probability, for "the government shall be upon the shoulders" of Him who has all power, and who turneth as He will the hearts of the children of men.

Such are some of the considerations that have given life, and joy, and confidence to the missionaries of a later date. Theirs has not been the enthusiasm of a new and untried scheme, gilded by religious romance. But missionary experience of more than fifty years has still left much land to be possessed. In that time how little has been accomplished. Popery goes as proudly as ever. As many as ever still profess Mohammed to be God's prophet. China and India are still pagan, and the disturbances of cruel wars, and the poi-

son of intrigue between rival Christian nations, makes a strong antidote to the success of the real Gospel of Christ.

Hence writes the late Rev. W. M. Lowrie: "I have adopted many of the Millenarian views in regard to the second advent of Christ; they seem to make many things, which were dark before, much more plain and encouraging. I find much satisfaction in them. I have lost none of my confidence in preaching, but have felt it increased by means of these views."

So the more experienced and ardent Dr. Poor, of Ceylon, asserts his conviction "that the second advent is to take place at the introduction of the millennium; and that *Christ is coming to redeem* the earth."

Thus feel and think the men who shrink not from toil, but bear the burden and heat of the day; men earnest for the hour when all nations shall know God's salvation. And thus is it, too, with multitudes less noted but equally zealous for the spread of universal grace. They now behold depression, but by faith see victory perched on the banner of their King, when He comes to lead His own battles, going forth conquering and to conquer.

Thus, too, it appeared to the pre-millennial poet, when he wrote:

"And suddenly
The armies of the saints imbannered stood
On Zion's hill. * * * * *
And with them stood the Lord, clad like a man
Of war, and, to the sound of thunder, led
The battle on. * * * * *
The Beast, the lying Seer, dominions fell."

And then

"Jerusalem grew,
And underneath her boughs the nations lodged,
All nations lodged, and sung the song of peace.
Disease was none; the voice of war forgot.
Justice and Mercy, Holiness and Love
Among the people walked, Messiah reigned,
And earth kept jubilee a thousand years."

CHAPTERS FROM AN UNPUBLISHED BIOGRAPHY.

BY JAMES INGLIS.

CHAPTER IX.

In all the leading steps of the life we have thus far traced, the guidance of Divine Providence is remarkable; and in none more than the last mentioned, which led to most important results. Here was a zealous and devoted minister, seeking a field of usefulness, with a simple view to the glory of God. He did not wait to be directed by imaginary revelation and mysterious impulses. He had a purpose which he followed with resolution and perseverance; but, as he acts under no blind or stubborn self-will, events arise to modify his plans; and we at last discover a hand that was insensibly leading him towards an end that was altogether out of sight in the commencement of his career. Mr. Maclay deliberately prepared for the mission to India. When his laborious preparation was completed the door was closed, and the purpose was reluctantly abandoned. The state of religion in New England demanded the services of just such a man, and he had completed his arrangements to embark for Boston. Again the purpose was thwarted by the failure of the vessel. The only other vessel, in which he could cross the Atlantic, was bound for New York, and he takes that route to reach his destination. And then came the application of the friends in that city, and the suggestion that he should make a brief stay there. God, however, as the issue shows, was leading him to New York as his permanent field of labor, and another train of circumstances was employed to keep him there.

The original intention had been that Mr. Balfour, another fellow-student and fellow-laborer, should accompany him to

Boston; but on the eve of their embarkation he fell and broke his collar bone, and it was necessary that he should remain in Scotland till the following spring. After receiving Mr. Haldane's letter and its enclosure, Mr. Maclay arranged that, in accordance with the suggestion it contained, he should spend the winter in New York, and if he should succeed in collecting a congregation he would resign it to Mr. Balfour, on his arrival, and then proceed to Boston. Spring came, and Mr. Balfour, with two companions in the ministry, sailed for New York. The vessel in which they sailed was cast away on the coast of Nova Scotia, where they remained, for a time, preaching the Gospel; and when at last they reached New York, they found that, during the delay, a church had been constituted, and Mr. Maclay was happily settled as its pastor.

The relations of England and America, the conveniences of transatlantic navigation, and the common estimate of emigration, were very different in 1805 from that of 1857. The undertaking of our missionaries was then a formidable one; and they left Scotland with the same sense of self-sacrifice that would now be experienced in undertaking the most distant and perilous mission. The condition and prospects of the United States were then so little understood, and the representations of the religious condition of the country which called for aid were so gloomy, they imagined they were cutting themselves off from friends and kindred, and from all that was most prized in Christian fellowship and privilege. In the spirit and with the aim of missionaries, Mr. and Mrs. Maclay, with their two children, sailed from the Clyde on October 28, 1805. The voyage, as was anticipated at that season, was tempestuous and perilous; but, through the goodness of God, they were brought to their desired haven, filled with gratitude for their preservation, and with hope in view of a field of labor, which most agreeably disappointed their fears.

During the voyage public worship had been regularly maintained, when the state of the weather would permit; and Mr. Maclay's first sermon in New York was a farewell ser-

mon on board the ship as she lay in harbor — a sermon memorable for its solemn impression on a number of friends in New York, who went on board to attend worship along with the passengers and crew. His letters of introduction secured him a cordial welcome among the evangelical ministers of the city, who keenly felt the alarming progress of error and infidelity, and so were well prepared to extend hearty encouragement to one who came to strengthen the hands of the orthodox party among the Congregationalists. Their pulpits, as well as their homes, were opened to him, and he was favorably introduced to the Christian public, by preaching in several of the churches, while his friends made arrangements for his regular ministrations.

The demoralizing and infidel tendencies of an era which had been inaugurated by the blasphemies of the French Republic, had reached the shores of the New World. In the minds of multitudes *here*, as well as *there*, liberty came to be associated with irreligion. The city in which Tom Paine had sought a last resting place, at the close of his troubled and guilty life, was not free from the awful contagion. Restrained in its first public manifestations by the force of prevailing religious sentiments, infidelity had taken a form which did nominal homage to Christianity in the establishment of a professedly Universalist Church. But the disguise had been thrown off, and for two years their minister had been openly reviling and ridiculing the Bible. The society had neither principle nor party feeling enough to maintain their regular meetings. The congregation had gradually dwindled away, and their meeting house, which stood on Rose street, opposite to the present meeting house of the Society of Friends, was advertised for sale or to rent. The three gentlemen who had corresponded with Mr. Haldane, and to whom Mr. Maclay presented himself on his arrival, seized upon this as a providential opening, and, with his concurrence, rented the building for fifteen months.

The preaching of the Gospel, in this citadel of infidelity, attracted much attention, and secured the warm interest of Christians of every name. A worthy old Baptist lady, who

had heard of the happy change, hastened to hear the new preacher, and got there on the last evening of the infidel's occupation of the pulpit. Utterly confounded by the blasphemies which he uttered, she yet listened patiently in the hope that he was only stating the arguments of the enemy in order to refute them. At length, unable to restrain her indignation, she rose and lifted up her testimony against the iniquity, while she walked backwards towards the door, and left the house, under the impression that the reported change was a mere ruse of the infidels to attract a congregation. Her mistake was explained to her, and she attended on the following Lord's day, when Mr. Maclay preached from the text, "My kingdom is not of this world." The aim of the preacher was to show that the kingdom of Christ was heavenly in its origin, constitution, and government, and was never designed to embrace any but those who were born from above. At the close of the services she was introduced to him and said: "You will yet be a Baptist. It is impossible for you to preach that doctrine and carry out your principles without being a Baptist."

Almost from the beginning a large congregation attended on his ministrations; and, so soon as the friends could form a deliberate judgment of the claims and prospects of the field, a church was constituted of thirteen members, who unanimously elected him their pastor. The place of meeting was soon crowded to overflowing. The little band were loving, faithful, and earnest, and God was pleased to add to the church, almost daily, of sinners converted through a preached Gospel.

Mr. Maclay's position was, in many respects, interesting and agreeable. His own character, and the tone of his preaching, in contrast with that of many preachers around him, attracted the sympathy and confidence of the spiritually minded of all denominations. The ministers of the city found in him a judicious, affectionate and earnest fellow-laborer, whose fidelity to his own convictions was infinitely elevated above sectarian rivalry. Ministers and people gave a hearty God's speed to one who promised to prove an efficient advo-

cate of the truth as it is in Jesus, against the encroachments of error and infidelity. He had come, also, provided with letters of introduction to the parties who, in the New World, were worthy representatives of the cause which had enlisted the energies of the Haldanes, Newton, Hill and Fuller, in the Old World. Among them were Dr. Mason, David Bethar, Isabella Graham, &c.

Three years were spent thus usefully and happily, when a question arrested his attention, the decision of which led to a change of all his plans, and a severance of his cherished ecclesiastical relations. In the course of his ordinary preparations for the pulpit, a difficulty occurred to him in the exposition of a passage of Scripture in which the ordinance of baptism was mentioned. He laid aside the text and selected another passage for the subject of his discourse; but he could not set aside nor silence the inquiry which had been awakened in his mind. On communicating his perplexity to Mrs. Maclay, he found that it had long occupied her attention, though she had suppressed her convictions on the subject. He earnestly studied the Bible, sought light and guidance in fervent prayer, and sought the counsel of the most judicious of his brethren in the ministry; but still the conviction gained strength that there was no warrant in the Word of God for the practice he was following. A rumor of his perplexity reached the Church, and he thought it best to be frank with them, and request them to unite with him in a prayerful examination of the teaching of Scripture regarding this important ordinance. The result may be best related in his own language:

"In the face of all my reluctance to sever myself from the Congregational body, to interrupt my promising relations to the church in Rose street, and cast myself among a people of whom I was almost wholly ignorant, I was led to a firm conviction that believers are the only proper subjects of baptism, and immersion the ordained act. I stated my conclusion to the church, and was publicly immersed on the twenty-first day of October, 1808, by the Rev. John Williams, then pastor of the Olive Street Church. Mrs. Maclay, and eighteen members of the church, were immersed by him on the Lord's day following. I continued to preach in Rose street to crowded congregations. Besides my own congregation,

many members of other churches were led to examine the subject; and the examination, in many cases, resulted in a conviction that infant baptism is not found in Scripture. Those of the church who remained Pedobaptist saw that a large majority of the members would be baptized, and became alarmed lest we should claim the meeting house. I called them together and stated that if they who remained Pedobaptists were willing to give up the building to us, we would reimburse all they had expended on it; but if they were unwilling to do this, we would relinquish all claim upon the property. We felt as Abraham did when there was a strife between his herdsmen and those of Lot, when he said: 'Let there be no strife between me and thee, and between my herdsmen and thy herdsmen, for we be brethren. If thou go to the right I will go to the left, and if thou go to the left I will go to the right. The whole land is before us.'

"This assurance gave perfect satisfaction to our brethren, and we prepared, with mutual affection and respect, to sunder a connection which had been very precious to us all. When we resolved to organize a Baptist Church, we requested the use of the meeting house for the purpose. Our brethren refused it, alleging that we had enjoyed so much happiness together beneath that roof that it was now more than they could bear to sit by and see us united into another church. In these circumstances we hired a large room in James street, capable of accommodating five hundred persons. I preached a farewell sermon from 2 Cor. xiii, 11: 'Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you.'

"On the morning of the third Lord's day, in February, 1809, I baptized six believers, who, with those who had been previously baptized by Mr. Williams, were constituted and acknowledged a regular Baptist Church. Within a few months the whole of the Rose Street Church were baptized, except five or six individuals; and thus we entered on a new career, in which we enjoyed a continued revival for eight years, during which the Lord blessed His Word to the conversion of many sinners. The brethren whom we left in Rose street, after having in vain endeavored to unite in calling a minister, dissolved the church and sold the property. Before offering it for sale publicly, they proposed we should purchase it, but we had concluded rather to purchase lots on Mulberry street, and contracted for the erection of a house more suited to our prospects."

In the painful struggle and sacrifices attending this transaction, Mr. Maclay was aided by the counsel and sympathy of the Rev. John Williams, who administered the ordinance of baptism to him and his wife, and presided at the subsequent organization of the church. Mr. Williams, the father of the

Rev. W. R. Williams, of the Amity Street Baptist Church, New York, was a native of Wales, born and trained among a similar race and in similar circumstances with Dr. Maclay, whose senior he was by some ten years. He had been converted at an early age, and united with the Independent or Congregational Church, under the care of Dr. Lewis, a learned and godly minister. He was encouraged by his pastor to preach occasionally, and was from the first regarded by his brethren as giving promise of eminent usefulness. In his twenty-first year he had been led to examine the subject of baptism, and, after protracted discussions with his kind pastor, he joined the Horeb Baptist Church, in Wales. This church soon learned his worth and elected him to be their pastor, and there he labored with great acceptance and success for several years. He was induced to emigrate to America, in hopes of being useful to his countrymen who had sought a home in the New World, and who were cut off from the ordinary means of grace in this country by their ignorance of the English language.

When Mr. Williams reached New York, in 1795, the Olive Street, or the Lafayette Street Church, as it was then called, was a little company, meeting in a small, unfinished wooden building, seated with benches. In this house Mr. Williams received permission to assemble his Welsh brethren and preach to them. This led to an acquaintance with the leading members of the church, who, in spite of his limited acquaintance with the English language, soon understood his sterling worth and great scriptural attainments. They encouraged him to apply himself to the mastery of English, and he did so with such assiduity that he was soon enabled to preach acceptably to an American congregation. After a trial of three months, he became pastor of the Church, which was greatly prospered under his care. The church edifice was again and again enlarged, and, what was better far, a pious, zealous, and enlightened people were united with him in maintaining the doctrine and ordinances of the Church. He is spoken of, by those who still cherish his memory, with the warmest affection, as of great simplicity and wisdom, meekness

and energy, gentleness and decision, finely balanced. His talents were of a high order, and, though he wanted the polish of a classical training, his mind was enlarged by an extensive course of reading, and his attainments in theology approached the rank of learning. As a preacher he possessed unusual power, and, with all his disadvantages of manner, he found willing hearers among the cultivated and refined. In his relations to his flock he became peculiarly endeared to them by the tenderness of his sympathy, the holiness of his walk, and the fidelity of his watch-care. In private life his sincerity and kindness won the lasting regard of all who knew him. "Indeed," says his biographer, "the manner in which he carried the temper of Christianity into the duties of every-day life, gave a uniform beauty to his character which was irresistibly pleasing."

Such was the man whose friendship welcomed Mr. Maclay to his new sphere, and who rejoiced in the accession of a congenial fellow-laborer, in a field where a Baptist minister might look for many trials. An intimacy sprang up between them of the closest and holiest friendship, which was never dimmed by doubt or difference, till, in 1825, Mr. Williams fell asleep. Twenty-five years after their separation, Dr. Maclay had occasion to speak of that friendship, on an occasion of deep interest to him. The Hudson River Baptist Association originated in the counsels of the two friends; and at first was composed of four churches, the Olive Street and Mulberry Street churches, in New York, with the churches at Hudson and Poughkeepsie. These four had increased to sixty-five in 1850, and it was deemed expedient to divide it into two associations. An address was delivered by Dr. Williams to the united Association, and addresses on behalf of either division by Dr. Hodge, of Brooklyn, and Mr. Baldwin, of Troy. Dr. Maclay concluded with a few solemn and affectionate remarks. "Great changes," said he, "have taken place since I took up my residence in this city, forty-five years ago. I am the only survivor of the ministers who formed this Association. We were four in number. The three who are gone were dear friends of mine, whose loss I deeply feel; and

chiefly my constant associate and counsellor, John Williams, whose son has spoken to us to-night, and whom I love for his own and his father's sake. For twenty-five years we visited each other every week, and during that period we never had an unpleasant word nor, I believe, an unpleasant thought between us. His loss was a severe one, not to me only, but to the churches. He was one of the best preachers and best pastors, and one of the most godly men I ever knew."

We have often heard Alfred Bennet describe the closing scenes of the good man's life. Mr. Bennet was providentially in New York, and had set out early on his way to church on Sunday morning. On the street he met a friend who told him that Mr. Williams was sick, and, as there was yet some time before the hour of public worship, he thought he would call and inquire more particularly. He found the pastor in his study, reluctantly absent from his place in the sanctuary on that day, and engaged in reading *Edwards on the Affections*. After some conversation, he complained of fatigue, and, requesting Mr. Bennet to enjoy himself with a book, retired to an adjoining bed-room. He lay down, but soon became uneasy, and expressed a wish to rise. Mrs. Williams assisted him to a chair, and, alarmed by his appearance, called for Mr. Bennet, who hastened to his side and found that pulsation had ceased. Without a groan or a struggle he ceased to breathe. A writer, in the *Baptist Magazine* of that day, says:

"There was a beautiful adaptation in many of the accompanying circumstances of his death. The time—the morning of the day of the Lord, the place—a room that had often witnessed his secret and fervent prayer, the morning sun streaming down its golden brilliancy, the resplendent serenity of the sky, the stillness of the hour, ere dissipation and riot were abroad in the streets of the great city—all in their peace, purity, and brightness seemed to unite in shedding a glow of holy triumph upon the last moment of the departing saint. Moment, we say, for it was but a moment; and a hand, too gentle to be felt, had loosed the silver chord and broken the golden bowl; and he, that scarcely an hour before had spoken of uniting in the worship of the congregation, ceased to be a dweller on earth."

The same writer thus concludes his sketch:

"The eye that saw him a cripple peasant boy on the mountains of Wales, would not easily have detected in him the seeds of future greatness, the stamina of moral and intellectual strength. But the Eye that marks the sparrow's fall, and guides the wanderings of every mote of dust that dances in the sunbeam, saw otherwise. God had marked and chosen him for a leader of His Israel. The eye of an unseen, and as yet unacknowledged, Providence, was on his early path. Its care shielded him from danger, and fixed the course in which his character should be formed. The hand of his heavenly Father meted out to him the afflictions that should exercise, and the consolations that should support him. That hand brought him, at an early age, into the ways of His commandments, and led him in safety and peace in all his journeyings through his native land, 'by a way that he knew not;' it finally conducted him over the waste of waters to a foreign shore, and fixed him, against his own expectations, as a city set on a hill, a burning and a shining light."

BONAR'S DESERT OF SINAI.

BY JAMES INGLIS.

THERE is a marked difference between these notes of a spring journey from Cairo to Beersheba, and the volume of travels, over nearly the same route, which we had occasion to notice in a former number of the *Waymarks*. Mr. Bonar makes no pretension to the elaboration and erudition which Mr. Stanley's work displays. The one is written with careful preparation in the study after the journey is ended; the other, as the author informs us, consists of "notes taken on the spot, generally on the back of a camel, and extended afterwards." The latter may prove more ephemeral, but, after all, it may the most valuable contribution to our libraries; for that which we ask from an eye witness is not learned

dissertations, but accurate observation and faithful description. Without pretension or effort, Dr. Bonar's notes incidentally reveal his varied accomplishments, and his extensive acquaintance with ancient and modern literature. In the apt and elegant quotations, and the habit of tracing an idea or a phrase through various authors, we seem to discover the influence of a happy plan, adopted by Professor Pillans, to cultivate the taste of his pupils, and lead them to a nice appreciation of classical beauty of style. We allude to his favorite exercise for the summer vacation: to take a poem—for example the Eneid—and collect parallel passages in other poets, ancient or modern. The exercise never failed to awaken intense interest, and those who engaged in it carry the traces of it to their graves. We venture to commend it to the notice of classical teachers and classical students.

But, beyond all question of elegance or elaboration, Dr. Bonar's notes possess merits and interest of unspeakably greater importance; and his superiority to Mr. Stanley, and many other travelers in whose footsteps he followed, is in the sound evangelical substratum of all his reflections, the high-toned piety which unobtrusively gives a character to every page, and the established and unquestioning confidence in Divine revelation which regulates every conclusion. Dr. Bonar did not go to Sinai, or Calvary, to seek evidences or confirmation of the truth of Scripture, which with him was already the surest of certainties; nor does he ever profanely exercise his ingenuity in explaining away or correcting the oracles of God. He does not bring the Bible to the test of his own conclusions; but, knowing that all Scripture is given by inspiration of God, he tries his conclusions by that infallible standard—a particular in which our most celebrated biblical geographers and travelers in the lands of the Bible have grievously failed.

Our traveler left his lovely home, on the banks of the Tweed, at the fall of the leaf, and, after a five months' tour, returned when "the May breeze, coming freshly down the river, brought good news of sunshine and summer"—an inci-

dent which must have suggested those beautiful verses, "The Time to Meet," in his *Hymns of Faith and Hope*, with which we are almost tempted to adorn this page. London, the English Channel, the French Custom House, Paris, Lyons, and Marseilles are despatched in two pages; and the first pause of the traveler is at Malta, where he begins to discover footsteps of the apostle, and the remoter traces of those holy associations which lead on to Jerusalem, the centre from which they emanate. Here, also, on the outskirts of these associations, are to be discerned the proofs, which thicken as you approach the centre, of the hollowness of that religion of place, which a false Christianity has endeavored to substitute for the religion of the heart. "On the spot where Paul is said to have kindled the fire there is a small church built, which, however, we merely looked at from the distance. It was the scene itself, and not man's poor attempts to adorn it, that fixed our eye. As we left, we turned round again and again to gaze upon a spot so beautiful in itself, and so rich in holy memories. But when shall Paul's 'good news' be preached again to all the inhabitants of the island, where every village, and street, and church contains some tradition of his visit, and some memorial of his name?"

A week was pleasantly and profitably spent among the many-aged antiquities of sunny Malta, and then we find our traveler "on board the Alma for Alexandria, with a *gregale* wind and a rough sea." Five days more, and the early dawn gradually grew brighter, "till, like a solid sphere of flame, the sun came up in his strength behind the low, broad land of Egypt. We had seen suns as bright, perhaps, and mornings as calm; but it was our first morning in the East, and that sun brought with it the memory of other suns, long set — the suns of ages past, that had risen over the same level sands, and lighted up the same blue sea. Land, sea, sun, and sky were all the same as in the days of the Pharaohs. One age had gone and another had come, but the land had altered little. The old race had passed away and a new one risen, but here was Egypt still!"

Dr. Bonar can not but linger for a little in his hurried tour

over Egypt, with all its wonders —where the discoveries of the antediluvians are preserved, and a genius, original, fertile and gigantic in its efforts, has left monuments which dwarf all other antiquities. "In Egypt," says our author, "all is great — her temples, her palaces, her pyramids, her obelisks, her statues, her tombs. With nothing vast by nature but her river, she has reared for herself monuments of greatness to which earth shows no equal. For what is the Coliseum, or the Parthenon, to the temples of Dakkeh, Kalabshi, Ibsamboul, or Karnak?" To the Christian there is no country, save Palestine, invested with greater interest. "The Bible is full of it. From the time of Abraham down to the day when God's own Son was here, how many blessed feet have trodden it. Strange that Egypt should be the nurse of Christ, the refuge of his infancy against the wrath of Herod."

But what a humbling picture is it, when, from all these noble monuments and hallowed memories, we turn to the present moral and social condition of the country. A spiritual darkness, thick as that preternatural darkness which might be felt, broods over it; and, under its present miserable ruler, the ancient prophecy is fulfilled: "The Egyptians will I give over into the hands of a cruel lord, and a fierce king shall rule over them." We must, however, hasten over the traveler's illustrations of its spiritual darkness and social misery, as well as his visits to the antiquities of Egypt, its pyramids temples, and monuments, to our acquaintance with which he contributes no novelty, though his descriptions are graphic, and his reflections impressive.

Eight days after his landing at Alexandria, we find Mr. Bonar and his three friends departing from Cairo, with a retinue of some nineteen swarthy Arabs, and a corresponding number of camels and dromedaries, to make trial of desert traveling and tent life, on the way to the promised land. They are soon on the route which Pharaoh took in his pursuit of Israel. Then they catch a glimpse of the Red Sea, where "we could discern three large vessels riding at anchor. Yet across that blue stripe, and probably just at the point where these vessels were lying, moved the hosts of Israel, those very

waters rising up on their right and left to form a liquid wall, and the pillar-cloud moving before them to lead them through. Each part of the scene seemed sacred — desert, mountain, sky."

It should be known by all readers of the Bible, that the route of the Israelites was not the direct route to Sinai. They need not have approached the Red Sea; but God not only led them by a circuitous path to the Sea, He conducted them down its western shore till its waters were fairly interposed between them and their destination, and till their way was hemmed in by a mountain. Unless God's purpose was to show His power, both to Israel and their enemies, by a great miracle, the direction of their march was an inexcusable blunder. "Deny the miracle," says Dr. Bonar, "and you make this circuitous route a piece of reckless folly, or pure ignorance, on the part of Moses. Dilute the miracle till you have brought it to a minimum by means of an extraordinary ebb tide, and you still have the march to account for, in a way which brings no glory to God, and allows small credit to Moses for anything but incapacity." He then administers the following merited rebuke to a class of travelers who are constantly exercising their ingenuity in getting rid of the miraculous in Scripture history:

"How little is gained by assailing one miracle in a book which relates a thousand! What a poor thing it is to clip and pare off all the edges of miracle in order to make it look like a natural event! And what a cowardly state of mind is indicated by the attempt to reduce a miracle to its minimum before consenting to believe it, or to avow your belief of it. The admission of the smallest amount of the supernatural is in truth the admission of the greatest amount, for the direct interposition of the Divine arm to raise or to smooth a ripple, which would not otherwise have been raised or smoothed, is as truly a miracle, as to cleave the broad ocean in twain. The question of the miraculous is not as to the amount of power put forth, but as to the direct interference of that power. Why should a man who believes in a God be afraid to believe in a miracle? The Bible is a narrative of miracles, and you can only drive out the supernatural from its events by thrusting the non-natural into its words."

It is mortifying to find Dr. Robinson, to whom in other respects we owe so much, allied with German rationalists in the class to whom such a reproof is administered. Dr. Bonar

refutes Robinson's theory by actual observation of the character of the Red Sea. But the most forcible argument is found in the explicit language of Scripture itself; and Dr. B. shows that this language is not relieved from the implication of falsehood, if the passage is not miraculous, by denying the *verbal* inspiration of the narrative: "Attach what value you please to the words, still the *meaning* is as obvious as any meaning can be; and it is with the *meaning*, not with the value or quality of the words, that our argument has to do." He concludes his argument with a paragraph, which we commend to the notice of those who are disposed to tamper with the plenary inspiration of the Divine Oracles:

"The denial of verbal inspiration to the Scriptures may seem a light thing, but let it be remembered that it is founded on the assumption of their *verbal inaccuracy;* and it is almost superfluous to say that inaccuracy of words involves inaccuracy of thought and statement, so that, according to the deniers of verbal infallibility, the Bible, though its author is God, contains inaccurate language, deals in inaccurate statement, and utters inaccurate thought. Other books are admitted to speak correctly the words and sentiments of their authors, but this alone does not convey either the words or thoughts of its author, but many things inconsistent with truth, and at variance with the author's mind! The denial of verbal inspiration may facilitate the rationalist in evading all that he is not inclined to believe, and may free him from certain trammels which are felt to be oppressive, but, founded as it is upon the assumption of inaccuracy in word and opinion, it can only lead to an utter denial of the whole book itself, if not to a denial of Him whose revelation it professes to be.

"If the Koran does not contain Mahomet's words, and does not accurately represent his sentiments, of what value is it as an exposition of Mahommedanism? If the Bible does not utter the words of God, and if it does not accurately represent His mind, of what use is it as a revelation from God? And what must be His character, who could give to His poor blind creatures a volume professing to come from Himself, yet wanting in that most essential of all things in authorship, a true statement of facts, and an accurate representation of the author's mind?"

Once fairly entered on the desert, and following the footsteps of the Israelites towards Sinai, the descriptions in the notes, though without effort, are impressive, and have an air of reality and vivid truthfulnesss. Every step suggests illus-

trations of Scripture to a mind well stored with Scripture. Nor is it the history of the past alone which these scenes recall: prophecies of the future are often suggested, either by some feature of resemblance or contrast in the actual scene to that which is predicted. A fine example of this is found in the notes of a Sabbath spent among the palm trees of Elim. It is an oasis in the desert, where a small stream winds along among palms and tarfas for some miles. That verdure in the midst of such barren wastes naturally recalled the predictions regarding the great things which shall be done for these wastes, in the times of the restitution of all things. The quotation of these predictions leads to the following weighty reflection:

"Looking on a scene such as that before us, it seemed altogether natural to understand these words literally. No doubt it *may be* allegorized, (for what is there in Scripture that may not be subjected to this process, seeing the first chapter of Genesis and the first of Matthew have been turned into *myths?*); a *natural* change may be the apt figure of a *moral* change; but it is so only because it is itself *a real thing.* The physical restoration must be literal, *in order that* it *may be the figure* of a spiritual renewal. Adam was the *figure* of Him who was to come because he was a *real* man — *literally* what Scripture says he was. So the renewing of the barren sands may be a figure of man's regeneration to God, but it is so in virtue of itself being literally true. And why should it be thought an incredible thing that God should literally restore creation? Why should it be counted unlikely that Arabia should become like Syria, a region of streams and showers, a land of roses and myrtles — that the wilderness should flourish as the garden of the Lord? Who shall hinder that

. . . . 'this earth
Shall all be Paradise, far happier place
Than that of Eden, and far happier days?'

For 'He turneth the wilderness into a standing water, and dry ground into water-springs; and there He maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards, which may yield fruits of increase.' (Ps. cvii, 35)."

In his journey Dr. Bonar very frequently notes striking illustration of the language, the imagery, and allusions of Scripture; and of no portion more frequently than the book of Job, which, he says, is "the book of the desert as truly as

Ecclesiastes is the book of the palace, Proverbs the book of the city, Canticles the book of the garden, Romans the book of the altar, and the Apocalypse the book of the temple." We have not space for examples, nor can we follow the traveler from one stage to another of the Israelitish pilgrimage. Every one acquainted with the topography of that region, is familiar with the inscriptions on the rocks of *Mukatteb*, the written valley. Dr. Bonar reviews the discussion of the origin of these inscriptions, which he carefully examined; and, without speaking positively, he suggests that they may be traced to Phœnicia. The field has not yet been fully explored, and seems to present an attractive object of research to the multiplying host of oriental travelers.

We should gladly give fuller extracts from Mr. Bonar's account of Sinai itself. Our readers are aware of the difficulty of determining which of several lofty peaks was that upon which Jehovah descended at the giving of the law. Mr. Bonar inclines to the most prevalent belief that *Jebel Musa* is the true Sinai, which, though not by any means the highest, is the centre-peak of the range. It is approached by the *Wady-Er-Rahah*, "the valley of rest," where Israel pitched their tents before the Mount in the wilderness of Sinai. Idle traditions are fastened upon every peak, or hollow, or granite boulder. What pains these monks have taken to divest Sinai of its majesty? "Yet," as Mr. B. well remarks regarding these conflicting traditions, "thus, perhaps, God has hid the mountain of Moses as He hid his body, lest it might be worshipped. These fables and fooleries may have hindered a greater amount of superstition than they have fostered. It might have been worse for the world and worse for the Church, had the true cross really been found at the true Calvary, or had the broken tables of the law been found lying scattered at the base of Sinai."

At the foot of the mountain is a convent where travelers find entertainment for man and camel. Here our little company took up their abode until they had completed their examination of this wonderful spot. We have an interesting account of a Sabbath spent there, and, on the Monday morn-

ing following, the party started for the top of *Jebel Musa*. Of his own ascent Dr. Bonar says:

"I pushed upwards. One or two chapels I passed at different halting-places. They were in miserable disrepair, but scribbled over in the inside with the names of pilgrims and travelers. Then came the fine hollow or basin more than half way up the hill, in the midst of which stands the old cypress, called Elijah's tree, hard by which there is a well or circular pond, containing a little water. The chapel of that prophet is also shown here. It is out of this mountain-wady that the rugged top of *Jebel Musa* rises like a cone out of the hollow of some vast crater. Up to this Joshua and the elders of Israel ascended along with Moses. Here they halted while he went up 'into the mount,' and waited for his return. It was here that 'the nobles of Israel did eat and drink.' (Exod. xxiv, 11). It was here that 'they saw the God of Israel, and under His feet, as it were, a paved work of sapphire-stone, and as it were, the body of heaven in its clearness.' The multitude, who stood afar off below, only saw the 'devouring fire' on the top of the mount, but the elders were allowed a nearer vision of the glory, and brought directly under it, to the foot of the great central peak which the fire was girdling round, and on which the shekinah rested. Only Moses was allowed to ascend that highest peak, and to pass into the very midst of the glory. The people thus stood in 'the outer court;' the elders in the 'holy place;' Moses in 'the holy of holies.' This singular valley or circular hollow, so far up the mount, explains those passages in the Scripture narrative which speak of Moses, and Joshua, and the elders, leaving the people and ascending the hill — and again of Moses leaving the elders and going up to stand before God. So far as I am aware, the other mountains fixed on by some as the true Sinai—Serbal, Sasafeh, Katherine—have no such resting-place. This much, at least, may be said in favor of Jebel Musa."

The grey top of Sinai was reached in an hour and a half. The view from the summit is one of utter barrenness and desolation, an unbroken horror, a savage sublimity, unrelieved by any soft feature in the landscape — a forest of hills — "a land of darkness and of the shadow of death."

Beyond Mount Sinai, after proceeding through a succession of valleys and mountain gorges, the desolation of the wilderness begins to be mitigated. The party at length turned aside from the ordinary route of travelers, and, missing Petras, visited Beersheba, the home of the patriarchs, with an account of which we must conclude our extracts:

"But this river-bed is the boundary of Palestine. We shall not at present step across it. We leave the entire land for another journey and another volume. The tribes of Simeon and Judah lie before us, but we do not, in the meantime, enter on their territories.

"For some days past we have been traversing the land of the patriarchs; for the border-land that lies between the desert and Palestine may well be honored with that name. It is the region which they specially occupied when they were 'strangers and pilgrims on the earth.' (Heb. xi, 13). No doubt they did sojourn, at times, in the land itself; but this southern territory, less preoccupied and less exposed to hostile assaults, they seem to have preferred. Of Jacob this may not appear altogether true, but of Abraham and Isaac we may say that this was the country which they knew best, and in which they dwelt longest.

"The home of the patriarchs was here — of Isaac especially, who took up his dwelling by the well *Lahairoi*, (Gen. xxiv, 62); and the history of this region is a history of the patriarchs. Just as the desert has only a history of forty years, the time when Israel was there; so this 'south country' has a history of little more than a century, the time when the two elder patriarchs had their sojourn in it.

"They builded no cities in it, for their dwelling was in tents, and with these they were content. Their faith rested on a city which hath foundations, and until it should arrive they were satisfied with the tent alone. Here Abraham and Sarah, Isaac and Rebekah, Ishmael and Hagar lived. From this it was that Isaac was led up to Moriah, like a lamb for sacrifice; for, as Jerome notices, Abraham must have been living here and not in Hebron at that time, else he would not have taken three days to reach Jerusalem. In after ages the Romans came and occupied the country, making roads through its whole length, and building cities on the slopes of its valleys. But of their doings here we know little. Cities and temples, and in later ages churches, rose where the tents of the patriarchs had been pitched; but these have passed away. Not a stone is left upon another.

"The patriarchs, though they chose it for their residence while living, did not take it as their abode when dead. They built no tombs, they hewed out no sepulchres for themselves or their children. Their dust was to be conveyed to Canaan, and rest in the cave of Machpelah. They might live and they might die in the land of strangers, but not in it would they be buried. Their bones must be gathered to their fathers, and their dust sleep in a soil which they could call their own. A resting-place in death was more to them than a dwelling-place in life. The latter was of little moment, seeing they were strangers here; but the former was of much, seeing it bore upon their resurrection-hope, and of that hope they desired to testify by their guarded dust and rock-hewn sepulchres.

"There were no goodly mountains here, like Carmel, or like Lebanon; nor any streams such as Jordan or Kishon; nor any lake such as that of

Galilee. There was nothing to mark the country in any special way. There were no great features to form a fatherland round which their affections or their patriotism might entwine themselves. Nor was it a land flowing with milk or honey. It was a fruitful land, no doubt, but a plain and unambitious territory, very much like the lowly men who occupied it. It was less likely to be coveted than most lands, by the stranger, so that here they might sit down in peace, and pass the few days of their pilgrimage in unmolested calm — walking with God, while they walked with each other, in these quiet vales.

"It was not the land of the palm or the olive; the vine, the fig, the pomegranate preferred the warmer air or the richer soil. It was a land of pasture, nothing more — a land where, like Abel, they might feed their flocks without toil or care — with less of the ancient curse — the 'sweat of the face,' (Gen. iii, 19), than they might have had on more fruitful plains. It was a land suited for nothing but the unbustling life of shepherds — the life that leaves most leisure, and affords most opportunity, for fellowship with God. Egypt was the land of those who had their portion here, and with it they had nought to do. The desert was the region of the wanderer, living on miraculous manna from heaven, and water from the rock, but neither the wandering nor the miracle was to be their portion. Canaan was the place of the settled habitation, where in the well-built cities their children were one day to rest; but that rest was not to be their lot. Here, however, was a land unlike all of these, just as their mode of life was to be unlike all that went before or should follow after. It was just such a land as suited them, the land of the stranger and the pilgrim. How well did the country and the dwellers suit each other! How beautiful does this nice, this gracious adaptation show forth the wise and watchful tenderness with which the God of Abraham, and Isaac, and Jacob, provided for His chosen family during that time when, in His unexplained purpose and providence, He left them still outside the goodly land. Nor is the simplicity with which they trusted His faithfulness and followed His guidance less to be noted. It is worthy of our imitation; and, remembering this, we gaze and gaze again upon that narrow strip of land, where the footsteps of faith have left so visibly their ineffaceable imprint. For these things were 'written for our learning that we, through the patience and comfort of the Scriptures, might HOLD FAST THE HOPE,' (Rom. xv, 4), even as did these patriarchs, in the midst of far thicker clouds and keener trials of faith than we have known.

"This home of the patriarchs was not within sight of Jerusalem; but it was far removed from Ur of the Chaldees, out of whose idolatry they had been rescued. It was not within sight of Lebanon, but it was beyond the vision of Sinai and its awful fellows. Yet though Jerusalem and Lebanon were far out of sight, still the promised land was near. Its hills were always within view. So that, while waiting here for the time when God was to lead them in, they could keep their eye upon its heights, or some-

times pass across the boundary to wander over, or for a season to pitch their tents upon its sunnier plains. Surrounded by deserts on every side, they would be cheered by the perpetual vision of a land flowing with milk and honey, clothed with the olive and the vine — a land in which their children, and their children's children, if not themselves, were in coming days to dwell.

"Since Abraham first left his home on the banks of the Euphrates, he had known no certain dwelling-place. Sure of a resting-place somewhere, because God was beckoning him on, yet not sure of it anywhere, till he should sit down in Canaan, he was content to move or to rest as God should bid him. And though it was on Canaan that his heart was set, yet, next to Canaan, he seemed to have preferred this region to all others. More truly still did it suit Isaac's gentle spirit. It was fitted to be the home of quiet faith, such as his, and of family tendernesses such as he delighted in. He chose it, therefore, for his place of sojourn, and most truly might it be named the land of Isaac. Once and again the world broke in upon him, and would have striven and quarreled with him; but he resisted not. He retired before the quarrelers; he departed from the scene of strife, content to be wronged for the sake of peace and love. Yet in retiring before the injurers, he marks his sense of the evil and the wrong, by the names he gives to the scenes of the strife, calling the one *Esek* (strife), and the other *Sitnah* (hatred). And then, when he gets beyond the region of contention, he gives vent to his satisfied feelings by the name *Rehoboth* (room), which he affixes to the undisturbed resting-place in which he is now permitted to sit down.

"It was not the land of miracles. God did no mighty work here; nor did great events occur, save that once or twice an angel passed across its fields in his ministry of love. It was the land for the unfolding of simple faith — faith that grows out of no sign nor wonder, but roots itself in the sure promise of the *El-Shaddai*, 'Fear not, I am thy shield and thy exceeding great reward;' and, so rooting itself, anticipates the fuller grace of after days, 'Blessed are they that have not seen, and yet have believed.' (John, xx. 29)."

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